

## SOCIOLOGY AND SOCIAL RESEARCH

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### WAR AND OUR CULTURE PATTERN

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● What are the main causes of the current World War? Why, in spite of all the earnest praying of millions of people for peace, have we drifted into another series of declared and undeclared wars?

The search for some reasonable answers is, and will be, one of the chief preoccupations of mankind. But in his desperate search for somebody or something on which to pin the blame for starting the wars, man has wasted a great deal of effort in proving his theories on the causation of such conflict. Each of these theories has some merit, but each has failed by its very simplicity<sup>1</sup> to provide a scientific explanation of that extremely complex phenomenon.

From the sociological point of view, it can safely be stated that there are two basic reasons (in addition, of course, to others) why the average observer has been unable to comprehend war, as a cause and an effect, in its complex, empiric sociological aspects. In the first place, much of our social thinking, in spite of our advance in empiric knowledge, is still obscured by all kinds of myths based on "wishful thinking." But since it is always easier to view the troublesome world around us as it "ought to be," wishful thinking has always had the upper hand over

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<sup>1</sup> See Wallard Waller, "War in the Twentieth Century," in W. Waller, Ed., *War in the Twentieth Century* (New York: The Dryden Press, 1939), pp. 3-21.

the scientists' attempt to describe the social reality as it actually exists.

The second major difficulty confronting those studying war is the eternal tendency of the average man, as well as of the learned scholar, to provide one, single, all-embracing explanation, one simple "cause" of a social phenomenon. In that respect there is very little difference between the blasé and historic approach of Spengler and the way in which a simple-minded farmer blames the sickness of his cow on the ill will of Providence.

Now let us look at some of the explanations of our current social crisis. We must remember, first of all, with Comte, that the transitions from one social order into another have always been accompanied by definite periods of unrest, a sort of interregnum of anarchism, which can last for several generations. No one alive today can escape the realization that he is living through one of the greatest crises of history. Certain landmarks loom out of the past to point the zigzag course of human history: the coming of the barbarians and the fall of the Roman Empire, the long darkness and the thirteenth-century dawn of modern civilization, the Renaissance and the Reformation, the political revolutions of the eighteenth century, and the Industrial Revolution of the nineteenth. These were periods when the ferment of change reached the boiling point. Certainly ours is such a period. Never, since the moving finger began to write, have the pages of the chronicle been so crowded and overwritten as during the last three decades. This revolutionary epoch which we live in shows, furthermore, one definite characteristic that all other transitional periods have always shown—that characteristic expressed in violent struggles which we term "war."

Sociologically, what are the basic elements of this war crisis? By the concept of "crisis" we understand the de-

terioration of the fundamental functions of the social organism. What are those fundamental functions? We need to be aware that society is nothing static, but that it is a process, a complex system of co-ordinated functions directed to the fulfillment of certain tasks, given partly by the relations of this society to other social groups, and partly by the relations concerned mainly with its internal processes. We speak here, of course, of society, not as a totalitarian unit, but of individual, concrete societies bound together by the combination of force and ideologies—the states. These states are now carrying on organized conflict, since our period of history is a period of anarchy wherein all values are in a state of flux, contradicting and fighting one another. This anarchy is particularly obvious in international relations, and we are told over and over again that the basic cause can be traced directly to the peace treaties of 1919.

Notice, first of all, that a majority of the participants in World War I did not really know what they were fighting for. They were satisfied by several glittering slogans which intimated that the war was being fought over some ethical myth, or to preserve this or that civilization. That so many historians have destroyed such ideological pretenses proves our contention here. For that very reason the peace treaties were unsatisfactory, since down in the deep heart of hearts mankind did not really know why the "Great Parade" started. With the enthusiasm of victory worn off, the people recognized that their emotional as well as material values were destroyed because of reasons hidden under such glittering generalities as "the self-determination of small nations," "to make the world safe for democracy," et cetera. These very principles had to be violated in actual application. Hence, the peace treaties were worked out in an atmosphere of uncertainty which was intensified in proportion as their execution became more difficult.

What were these peace treaties in themselves? They were a hash of numerous, quite contradictory concepts. Basically the treaty makers wanted to realize the principles of nationalism as formulated in the nineteenth and the early twentieth centuries; but, in many cases, they had to violate these principles when the border lines of the new states were finally determined. Then they expressed the norms which are considered the foundation of our civilization, but which are propounded in mutually contradictory forms. There was, first of all, the legalistic idea of reparation for the damages done and of the organized world order in general, and, secondly, the idealism of Wilsonian humanitarianism. Actually no one principle achieved predominance over any other. The nationalist, the legalist, and the *homo economicus* each had something to say, but none was able to impose his basic ideas on the new state system in 1920. But these basic ideas were not new in 1919. They held sway long before World War I.

It thus appears that the origin of the World War crisis cannot be found in the year 1914 or 1918, but in the history preceding it, in the crises preceding the crisis of 1914, which had separated the nationalistic ethnocentrism from religious universalism, power politics from the ideals of international co-operation, and moral and humanitarian principles and the classic economic principles from the needs of the growing interdependence of the world. The World War was, therefore, rooted in the fact that the development of the dominant ideologies had not permitted the integration or the domination of one ideology over all other competing ideologies.

Legally, World War I was ended by the Versailles Treaty of 1919. But sociologically, it continued indefinitely. The immediate postwar years were really only armistice years at best. World War II was approaching actuality long before 1939. The social causes were indestructibly



connected with the pre-1914 cause. But the anarchy preceding 1914 was infantile when compared to the anarchy preceding 1939. From early in 1938 until September 1, 1939, crisis after crisis piled up on one another at an ever-accelerating rate.

Today Europe (as well as every other place where war is going on in its most violent stages) is being transformed under our very eyes. All the ideological pillars upon which Europe's and the world's culture is based are weakening. Liberalism, democracy, free trade, rationalism, and the dignity of human life, commonly thought of as the determining directive lines of progress, are defended in some places and even more frequently proclaimed as a heresy elsewhere. This chaos is being settled (or rather unsettled) today by another war being fought to decide between two main trends: one favoring the return to the older forms of life and the other experimenting with the new realities and hoping to survive on the wreckage of the old ideological structure. Briefly stated, it is a fight between the extremist aspects of nationalism versus internationalism, between humanitarian values versus the totalitarian disregard of all human values. The trouble is that, fundamentally, the ideological bases on which civilization rested have been shaken and no new foundations have yet been constructed. We are thrust ahead into the unknown, and, unlike the French thinkers of a century and a half ago, we know that "a general going back is out of the question."<sup>2</sup> We must go forward; yet we do not see the way.

This war anarchy has its relation to the crisis apparent in internal state politics. The main function of politics is its synthetic capacity, which is to equalize and adjust in useful compromises all forms of social activity. But, as

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<sup>2</sup> J. Huizinga, *In the Shadow of Tomorrow* (New York: W. W. Norton & Company, 1936).

all creative forms of human life are undergoing crises, politics, then, cannot produce anything acceptable and settled, and hence politics is also in its critical stage. The resulting social uncertainties produce regimes which are anything but peaceful regimes and which, fundamentally, are actually warring regimes, additional symptoms of our critical times.

Tacitus has British chieftains say of the Romans, in the popular version, "They make a desert and they call it peace." The chief contribution of Mussolini, Hitler, and Stalin to our series of crises is the autocratic state which uses all the features of militaristic warfare for its existence; their main contribution to political theory is the idea of progress through internal and international wars.

If in the old sense politics means civic life, in modern dictatorships the mentality is a war mentality. The case goes far beyond the externals of military organization and drill, banners, uniforms, parades, salutes, leaders, war cries, challenges, and defiances. Theirs is the system of permanent mobilization. It is life on war footing.

When war breaks out, the democratic people tend to announce that politics are adjourned and the party system is suspended for the duration of the crisis. The modern dictatorships have discarded the party system altogether. In the stress of war the democracies abdicate their basic liberties. Dictatorships have as their basic principle the destruction of the historic liberties of the individual. In wartime the democracies acquiesce in what is virtually a suspension of the reign of law. The national interest becomes the sole criterion of official conduct as long as the enemy is figuratively at the gate. In the autocratic states the national interest as interpreted by the leader is the sole criterion at all times; he rules by decree. In peace we spend as much as we can afford, or at least try to; in war we spend whatever is called for. In the autocratic state,

popular sacrifice is put on the eternal war footing. Privation under this system becomes *ipso facto* heroic, as it does in wartime with free peoples.

It is not accident that the dictatorships use a militaristic vocabulary to describe actions which in free countries we regard as peace activities. Democracies stimulate wheat growing by bounties and tariffs, but dictators fight the Battle of the Wheat. Democracies build tractor factories, but dictatorships hurl their Shock Brigades into the trenches on the Tractor Front. The autocratic state is always on its toes against the enemy within and outside its gates. The war which such a state is always fighting is a civil war.

Autocracy today, therefore, is a permanent war system concerned with internal and international foes. Such armed camps then, superficially at least, have the singleness of purpose, the swift efficiency, the crisp discipline of the military method geared up to the aims of the dictators, in order that they may fight in the muddy international crises. Although the partisans who are now fighting for the mastery of the modern world wear shirts of different colors, their weapons are drawn from the same armory, their doctrines are variations of the same theme, and they go forth to battle singing the same tune with slightly different words. Their weapons are the coercive, warlike direction of the life and labor of mankind. Their doctrine presupposes that disorder and misery can be overcome by more and more warlike measures. Their promise is that through the war power of the state men can be made happy. In the name of progress, men who call themselves Communists, Socialists, Fascists, Nationalists, Progressives, and even Liberals are holding that government with its instruments of war must, by telling the people how they shall live, direct the course of civilization and fix the shape of things to come. This is the dogma which all the prevailing dogmas presuppose.

Though despotism is no novelty in human affairs, it is probably true that at no time in twenty-five hundred years has any Western government claimed for itself a war jurisdiction over men's lives comparable with that which is officially attempted in the totalitarian states. Yet it is governmental coercion that is creating the very chaos it purports to conquer.<sup>3</sup> The consequence of collectivism must be regimentation, censorship, despotism, and impoverishment, all tending to militarism and, finally, war. This very militarism of social processes is a cause as well as a result of our social disorganization, inherent in the striving of our contemporary authoritarian systems to achieve internal stability, resembling a state of siege, by the determined policies unsettling the established order all around them. These contradictions and paradoxes indicate that war is not only an outgrowth of the ever-accelerating changes in our social institutions, and therefore the result of social causes, but also the result of man's irrationality. Modern man is frequently a genius in dealing with the physical and external world, but often a driveling idiot when dealing with himself and with his relations with his fellows.

Our war crises can also be traced to the disruption of our social equilibrium. Not only is man unable to determine the sense of striving and the sense of direction of his definite social goals, but he has also lost that culture which demands a certain balance of material and spiritual values, and he has lost the sense of an obligation to something not ourselves. We do not mean here any mixture of superstition and mass self-worship on which the modern dictatorships rest. Every culture must have its ultimate aim in spiritual values. We do not imply by a "spiritual" value an infantile frown, a commandment to bully the

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<sup>3</sup> Cf. Walter Lippmann, *The Good Society* (Boston: Little, Brown & Company, 1937).

weak, or making a creed out of the ethics of the jungle; but superindividual, supernational, humanitarian standards which would check the antisocial tendencies of our times. In the nineteenth century, theorists of violence, such as Nietzsche and George Sorel, had created among certain numbers of ideologists a state of mind hostile to everything which for 2,000 years had been the humane ideal. It is in these doctrines of violence common to the extremists of right and left that war has its fertile ground. Related to it is the common assumption that man is sovereign in his spiritual values and refuses to accept any supernatural (or shall we call it "divine") ideology of life. Hence, no rules are imposed on him in his tribal warfare on others, and the system of warfare has, in fact, become an end in itself.

Approach this trend from the standpoint of the accent on the growth of state power, with a parallel development in the acceleration of the growth of the military and desperate struggle for the control of power, within the state and internationally, and you are bound to conclude that in the current scheme of social values the extreme kind of politics, warfare, has been assigned the supreme rank, the value of all values. Instead of power being an instrument for the attainment of all human values, however vague they may be, human values have become an instrument for the attainment of power. By rendering all human values subservient to the supreme end of power, all human institutions have become subordinated to the politics of warfare. The state and politics have become our modern god.

Interconnected with this trend is the ideological overemphasis on the acquisition of material goods as the source of "happiness"—of the kind so well described in Lynds' *Middletown in Transition*. Since our whole economic system is based on competition and the insistence that any reasonable person must strive for the ever-growing con-



sumption of the ever-accelerating production of goods, we can see here another kind of warfare, which penetrates all spheres of internal and international life and which is connected inseparably with the structure of our modern culture. Related to this is our ideological insistence that the ever-accelerating tempo of daily life, speeded up by the ever-growing number of inventions, the fastness with which we can shoot, jump, travel, hear, and see farther and particularly *faster*, is real "progress."

This type of "business ideology" shades off into the war mentality of those who believe in the creation of a perfect world by proletarian action, that a new golden age will dawn for mankind after a period of necessary violence, be it revolution or war. Because of such particular class or race ideologies, men cut one another's throat, asphyxiate one another, and willingly undergo the most horrible torments. We can but come to a tragic conclusion—that war is a cause as well as a result of the transitory state of all culture patterns around us. The latest phase of man's cultural development is his effort to disrupt the most stable elements of that culture: the concepts of human personality, the institutions, the doctrines, the social hierarchies. We pride ourselves in our contempt of that which is not changing, and we admire everything that is on the move, which is changing. This movement, in its general incoherence and lack of solidarity, I believe, explains today's wars. War is, therefore, inherent in our culture pattern and will stay with us for a long time. It is one of the penalties that man has to pay for the type of culture he has created and which he admires so much.



## CULTURE AND ECOLOGICAL PHENOMENA

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● Robert E. Park, pioneer in the field of human ecology, has forcefully expressed the opinion that this discipline studies a biotic, noncultural level of human relations.<sup>1</sup> According to Park this natural biotic level, characterized by symbiotic rather than cultural relations, comes into existence and is maintained by "competition." It can be observed in pure form only among plants and noncultured animals, for among men it is always accompanied and obscured by a cultural level of relations based upon communication and consensus. Human ecology studies this natural biotic level of community life by using methods previously developed in plant and animal ecology.

This point of view expressed by Park has been both widely approved and severely attacked by sociologists.<sup>2</sup> The present article attempts no general criticism or evaluation either of Park's position or of the attacks made upon it. The present discussion has been restricted to one narrow phase of the problem—the relations of culture to the "social" and "ecological"<sup>3</sup> aspects of human interrelations, especially to the latter.

Park's designation of two levels of human relations respectively as "biotic" and "cultural" implies that the former is natural and noncultural.<sup>4</sup> The basic features of

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<sup>1</sup> Robert E. Park, "Human Ecology," *American Journal of Sociology*, 42:1-15.

<sup>2</sup> The most extended and severe criticism has been made by Milla A. Alihan, *Social Ecology, a Critical Analysis* (New York: Columbia University Press, 1938). See especially chapters II and III, pp. 11-91.

<sup>3</sup> For meanings of the terms *social* and *ecological* as used herein consult James A. Quinn, "Ecological versus Social Interaction," *Sociology and Social Research*, 18:565-70. See also "The Nature of Human Ecology—Reexamination and Redefinition," *Social Forces*, 18:161-68.

<sup>4</sup> Park, *op. cit.*, p. 13.

this biotic level, Park believes, extend throughout the interrelations of all living organisms—plants, beasts, men. The fact that among men cultural relations always accompany and modify the biotic ones does not mean that culture becomes part of the biotic level itself. According to Park's point of view, culture affects ecological phenomena only as an external social influence; the ecological level *per se* includes only the natural noncultural aspects of human relations.

In the opinion of the present author, attempts to characterize the subject matter of human ecology as noncultural appear incorrect and misleading. Human behavior at both the ecological and social levels seems to involve culture as an inescapable aspect. The relations of culture to ecological phenomena differ, however, from its relations to social phenomena. Clear understanding of this difference may help to clarify the nature and problems of human ecology.

For purposes of the present discussion culture may be defined as "that aspect of reality which is transmitted from person to person by sign or symbol communication and is thus shared by group associates."<sup>5</sup> According to this definition culture includes tools,<sup>6</sup> machines, weapons, folkways, mores, beliefs, sentiments, language, art institutions, and all other nonmaterial, nonbiological items which man develops and uses as a member of society. *A culture* or *a civilization* consists of a distinctive organization of culture traits and complexes that characterize a people.<sup>7</sup>

*Relations of culture to social life.* Culture develops only in the course of human social life. No isolated man, however extraordinary his brain, could ever develop a culture worthy of the name. Shut off from stimulating social

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<sup>5</sup> James A. Quinn, *The Social World* (Philadelphia: J. B. Lippincott Company, 1937), p. 100.

<sup>6</sup> *Ibid.*, p. 99, for discussion of the nature of "material culture."

<sup>7</sup> *Ibid.*, pp. 100-1.

contacts with others of his kind, man would remain a beast and civilization would never arise. This familiar thesis lies at the heart of sociological theory.

The development of culture depends upon a form of interstimulation and response impossible to beasts. Men in association, equipped with brains capable of constructive imagination, develop a system of symbols—language—that enables them to exchange meanings with one another. Language enables men to communicate across wide spans of space and time, to record symbols externally and study them objectively, and to recombine symbols and meanings imaginatively into new forms. Language, itself a part of culture, affords the chief test for identifying other items of culture, for culture alone can be transmitted from person to person through this medium. Moreover, language forms the chief distinguishing feature of human social life, for social interaction at the truly human level involves exchange of meanings through language communication. Language and human social interaction seem inextricably bound together, so that each forms an essential aspect of the other.<sup>8</sup>

Fully as important as the fact that culture arises out of social contacts is the further fact that our contemporary civilization represents a culture heritage that has accumulated through long milleniums of social life. Each generation adds its own new inventions and discoveries and transmits the accumulated complex to succeeding generations. Huge civilizations could neither accumulate nor be transmitted from generation to generation except through the medium of social life.

The human individual assimilates his culture heritage through social contacts. He learns manners and morals from parents, teachers, and neighbors. His ideas and be-

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<sup>8</sup> This does not mean that culture and social life are identical. They are two different but closely related aspects of a larger complex.

liefs take shape under the guiding influence of associates in family, school, church, play group, and neighborhood. He ordinarily learns to support traditional institutions and to play expected roles in them. The language he speaks depends upon older associates. The job he takes, the tools he uses, and the ways he spends his income depend primarily upon the culture pattern which he absorbs in daily experience. In short, the infant becomes human through social contacts; and the particular form of his social nature depends heavily upon the culture heritage he assimilates.

Culture heritage shapes many forms of social life. In our own nation, for example, the influence of culture heritage explains why most citizens support democracy rather than dictatorship, capitalism rather than communism, monogamy rather than polygamy, and Christianity rather than Buddhism. Within the field of political life our culture heritage determines that our federal government shall consist of three major branches which serve to check and balance one another. This same culture heritage outlines and limits the duties and rights of president, senator, representative, federal judge, and elector. The American citizen, born into this political system, seldom tries to change it except in small details. In similar ways the culture heritage operates through folkways, mores, and public sentiment to mold many of our familiar patterns of social life.

In summary, culture is an essential feature of social interaction, and it develops and is transmitted only in the course of social life. Once a culture has accumulated, however, it plays an important part in molding the specific forms of social relations and of personal organization.

*Relations of culture to ecological phenomena.* The preceding discussion of relations between culture and social life no doubt seems commonplace to most sociologists. A

brief summary of this sort appears desirable, however, as a basis for critical examination of the widely misunderstood relations of culture to ecological phenomena.

Culture does not play the same part in ecological interaction that it does in social interaction.<sup>9</sup> Distinctively human *social* interaction uses cultural symbols as a necessary medium for the exchange of culturally defined meanings. In contrast, *ecological* interaction includes neither of these cultural features. It takes place indirectly and externally through the medium of limited factors of the environment rather than through language, and it merely increases or decreases some environmental supply upon which other living organisms depend instead of transferring meanings from person to person. Culture is not an integral part of ecological interaction *per se* as it is of social interaction.

Human ecological interaction, which involves the reciprocal influencing of living organisms through the medium of limited factors of the environment,<sup>10</sup> depends directly upon culture in three ways: (1) it defines (makes definite) the specific desires that men strive to satisfy; (2) it defines and gives meaning to the environmental resources that men use and the environmental dangers they encounter; and (3) it provides techniques and equipment that men use to obtain the culturally defined resources with which to satisfy their culturally defined desires. Human ecological interaction cannot be understood apart from culture, although this interaction itself is not cultural.

The human infant does not possess at birth all of the specific appetites and desires that he strives to satisfy in

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<sup>9</sup> For a basic discussion of the differences between social and ecological interaction, see Quinn, "Ecological versus Social Interaction," *Sociology and Social Research*, 18:565-70.

<sup>10</sup> Quinn, "The Nature of Human Ecology—Reexamination and Redefinition," *Social Forces*, 18:161-68.



later life. The infant exhibits inborn needs for food, but his specific adult appetites depend immediately upon the culture he has assimilated.<sup>11</sup> Culture teaches him to become hungry for steak instead of snails, and to become thirsty for milk rather than wine. Culture determines, in large part, the style of clothes he wishes, the type of shelter he builds, his preference for electric rather than oil lights, and thousands of other detailed desires that characterize him as an adult. The living human organism cannot be understood in purely biological terms as can the plant or beast; the forms of his inner appetites depend upon culture as truly as upon biological needs.

Culture teaches men what environmental resources they may use and what external dangers they should try to avoid. The newborn infant does not recognize steak, eggs, potatoes, or tomatoes as desirable articles of diet. He learns about these objects of food in the course of his culturally guided social experience. He also learns to recognize and use iron, gold, steel, coal, petroleum, wood, graphite, asbestos, and thousands of other environmental resources. Neither does the human infant recognize the dangers of disease germs, tornadoes, or poison gas until he has learned to do so, usually under the guidance of culture heritage. Man does not live in a world of pure nature as does the plant or the beast; he sees, uses, or avoids those parts of the material environment which culture has made significant for him.<sup>12</sup>

Culture provides most of the tools and the knowledge that men use in obtaining culturally defined resources

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<sup>11</sup> Environment also plays an important part in determining what men shall eat within a given region. Over a long period the environment helps to shape the course of culture growth. At any given time man is limited to the use of those resources that nature supplies. But man is born into an accumulated culture, and, within the limits set by nature, this culture heritage forms the immediate influence that determines for what foods he shall get hungry.

<sup>12</sup> This argument does not deny the importance of many purely mechanical, noncultural effects of environment upon man as a living organism—for example, being killed by lightning, crushed by a landslide, or pulled down by gravity.



with which to satisfy culturally defined desires. Culture supplies plows, cultivators, engines, buildings, stoves, and tables; it teaches methods of preparing the soil, of planting, cultivating, and harvesting crops, of overcoming plant diseases and insect pests, of transporting bulky materials from one region to another, of buying at stores or markets, and of cooking food. All of this culturally supplied equipment and knowledge comes into play in order that the urban New Yorker may satisfy his desire for French fried potatoes. Man's behavior, in contrast with that of beasts, depends upon culture to a surprising degree.

*Implications for human ecology.* Human ecology does not study a natural noncultural order of community relations such as occurs among plants and beasts. Because of the dependence of man upon culture, human ecology probably cannot utilize the methods and principles of plant and animal ecology, at least not without making important modifications in them.

Studies in human ecology must use culture as one essential factor in analysis. The human ecologist cannot know what desires a man wishes to satisfy by understanding only his biological nature; he cannot understand what resources are available to the inhabitants of a region merely by discovering what nature has placed there. The human ecologist needs to remember that two groups of men with widely different cultures do not make the same demands upon external resources; the Hindus, who do not eat meat, would demand food products different from those sought by a population of meat eaters. The human ecologist also needs to realize that the resources of a region differ for populations with different cultures; the band of preliterate hunters could not obtain the same resources from the coal fields of Pennsylvania, the oil fields of Texas, or the iron deposits of Minnesota as can our contemporary industrial population. Culture rather than nature forms the

immediate point of departure for concrete studies in human ecology.

Changes in culture may bring about changes in the ecological patterning of a region. For example, the manufacture of substitute materials, made possible by improved industrial techniques, may lead to poverty in regions that produced the original products, and may subsequently result in migration; advances in hygiene and sanitation may permit the peopling of formerly uninhabitable areas; and the invention of new devices for communication or the construction of new lines of transportation may change the ecological distance between areas. The influence of these and other cultural changes makes impossible the explanation of ecological changes in purely biological or environmental terms. Typical sequences in human ecological relations can be discovered only within a given cultural framework.

Human ecology is a marginal discipline that overlaps biology, geography, and sociology.<sup>13</sup> Those ecological aspects of human relations which are studied by sociology—ecological interaction, ecological organization, ecological change—are not truly social and should not be regarded as such, but they always involve culturally defined desires, culturally defined environment, and culturally molded patterns of behavior. Culture, which characterizes both the ecological and the social aspects of human relations, does not suffice as a means of distinguishing between them.

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<sup>13</sup> Quinn, "Human Ecology and Interactional Ecology," *American Sociological Review*, 5:713-22.

## CANCELLED MARRIAGE-LICENSE APPLICATIONS

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● Laws requiring advance notice before issuance of a marriage license have been adopted in about one half of the states, and California has had such a law since 1927. These have resulted in part in evasion through marriage in adjoining states without this restriction and in cancellation (voluntary or involuntary) of many applications made. Close to 700 of the 25,566 applications made in Los Angeles County in 1938 were cancelled (after thirty days) because the applicants either did not return at the end of the three-day waiting period or meanwhile had been found to be ineligible.

A study was made of 410 of these cancelled applications filed between November 1, 1938, and July 1, 1939. It was hoped thus to secure information concerning such questions as: Did these people marry later and/or elsewhere? Why had they not married at the time? Were they characteristically out of step socially or distinguished as a group from the general population and from those receiving licenses? Is the state marriage law accomplishing the purpose for which it was intended? What is the attitude toward the law of those most affected by it?

In many cases neither party concerned could be located. In others data on the application offered what seemed to be an acceptable explanation of the cancellation. A total of 221 couples received either a letter or a visit. Estimates based on the findings for these gave the following approx-

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<sup>1</sup> The study was carried out under the supervision of Dr. Paul Popenoe, Director of the American Institute of Family Relations and of Dr. George B. Mangold, Director of the Institute's Department of Research.

imations: Slightly more than three tenths of the couples had married or would marry later. About one tenth probably were living together without legal marriage. One half had not or presumably had not married. Not even conjectural information would be possible concerning the remainder.

Inability to meet legal requirements apparently provided the reason for more than one half of the cancellations. Four men who were still legally married, two of them intoxicated, had attempted to secure a license. Lack of a divorce for either the man or the woman probably was an underlying, if less evident, factor in two or three other cases as well. Several persons' statements of race were doubted. Age, however, seemed to have played a partial if not dominant role in delaying or preventing some 50 per cent of the proposed marriages.

Eleven couples (out of the 221 questioned) had married outside the state, largely because of difficulty in proving legal age. Nineteen had changed their arrangements and married later in Los Angeles County or in other parts of California. More indirect information listed thirteen others as having married. It was rather surprising that no Negro and only one couple out of thirty-eight which included Mexicans were known to have married legally after the one plan had miscarried.

Twenty couples, among those questioned, had postponed marriage. Quite in keeping with the times, loss of employment or financial difficulties in one form or another were, aside from age, the most frequent reasons offered. A relatively larger proportion of Negroes than of either Mexicans or whites was found in this grouping.

Those who had voluntarily decided not to marry, estimated at about one third of all, doubtless included both the overly cautious and those given to acting first and thinking later. The explanations obtained included a

variety of things that might well cause friction before marriage, and so frequently are listed as having done so afterward. As might be expected, since the decisions were voluntary, this group as a whole was older. It numbered also a larger share of those employed, of Negroes, and of those who had been divorced one or more times; the latter circumstance perhaps contributing to a less romantic and more critical, and all to a more independent, attitude toward marriage.

Twenty couples were known or thought to be living together without legal marriage. In general, these fell into three categories: (1) those who probably had no intention of marrying but wished to create that impression through newspaper publication of the fact of application; (2) couples already living together who had planned to marry and then decided against it; (3) those under age who had tried to get a license and failed. The group included at least four of the eighteen women listed as widows. Of the twenty men, seventeen stated that they were single.

As to characteristics the 820 people whose applications had been cancelled were not distinguished as a group. In number the cancellations from month to month varied directly with the applications, and the findings as a whole were much the same as in 1929.<sup>2</sup> Unfortunately, it was not possible to make the desired comparisons with material relating to all applicants and to those granted licenses.

They were predominantly young. Three fourths of the men, 85 per cent of the women, and almost three fourths of the divorced women were under thirty years of age. Of all the women, 45.5 per cent had not reached twenty years.

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<sup>2</sup> See Oliver McKinley Butterfield, "Some Social Effects of the California Law Which Requires That Three Days Must Elapse between the Application for and the Granting of a Marriage License" (Master's thesis, Department of Sociology, The University of Southern California, 1930). All comparisons with 1929 refer to this study.

As previously stated, age requirement seemed the decisive factor in one half of the cancellations. Fifty-seven applicants, on the other hand, were at least fifty years of age.

Couples failing to secure licenses were not set apart by any significant disparity of age.<sup>3</sup> The difference in ages of three fourths of the 410 did not exceed five years, and thirty-one couples were the same age. At the other extreme the ages of an equal number differed by ten years or more, a proportion slightly less than in 1929 (7.6 per cent, 8.7 per cent). Fifty women were older than the men whom they would marry, eleven more than five years so; but it is doubtful that this disparity of itself was a considerable factor in preventing the marriage.

Those of the white race were far in the majority (83.9 per cent), but the proportion was less than for those fifteen years of age or above in the total population of Los Angeles County in 1930. Negroes, on the contrary, occurred two and one-half times as frequently as in the county population (males, 5.1 per cent; females, 5.6 per cent), Mexicans<sup>4</sup> probably with about the same frequency. Others included were four Japanese (two men and two women), three Filipino men, and one Pueblo

<sup>3</sup> Data were not available for the Los Angeles license recipients. Philadelphia, 1931, afforded the following comparisons:

	<i>Los Angeles,</i> 1939 (Cancellations)	<i>Philadelphia,</i> 1931 (Licenses)	
Same age .....	7.6%	10.0%	
Man older .....	80.0%	80.0%	
Less than six years older		71.3%	66.7%
Woman older .....	12.2%	10.0%	
Less than six years older		78.0%	88.0%
Data lacking.....	0.2%	-----	
	100.0%	100.0%	

See James H. S. Bossard, "The Age Factor in Marriage," *American Journal of Sociology*, 38:536-47, January, 1933.

<sup>4</sup> The terms Mexican, Filipino, Japanese, and Indian have been used as racial distinctions purely as a matter of convenience. The racial stock is not known.



Indian woman. In two instances a Negro woman and a Filipino man proposed to marry; in one instance a Filipino man and a white woman; but in general the applicants planned, because of either legal requirements or choice, to marry those of their own race.<sup>5</sup>

This was to have been the first adventure into matrimony for 81 per cent of the men and 75 per cent of the women, and for two thirds of the couples the first marriage for both parties concerned.<sup>6</sup> (See Table I.) If married couples are eliminated from consideration, the proportion of single men was nearly the same in this group as in the general population (1930). That of single women was more than one-third again greater for the cancelled-license applicants, a situation probably explained by the age factor. In 21.2 per cent of the cancellations (87 couples) either the man or the woman was remarrying; of an additional 46 couples (11.2 per cent) both parties had been married at least once before.

Widowed men and women occurred with about the same frequency, but in only four instances had both parties to an application been thus bereaved. Quite striking was the fact that Los Angeles County, 1930, (excluding the married) claimed proportionately two and one-half times as many widowed men and eight times as many widowed women as did the group failing to obtain licenses. Furthermore, the percentages for widowed men and women

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<sup>5</sup> There were also to have been three Mexican-white marriages. The Indian woman, perhaps part Mexican, was marrying a Mexican.

<sup>6</sup> The latter figure (67.1 per cent) is only slightly less than that for applicants receiving licenses over about the same period. This and similar comparisons are made with an unfinished study, information from which was kindly supplied by Dana Fisher, of the Department of Research, American Institute of Family Relations.

Of the 507,427 marriages (New York State) studied by Bossard, 81.5 per cent were first marriages for both parties; 6.2 per cent, remarriages for both. A portion of this difference probably was real, even recognizing the difference in numbers. See James H. S. Bossard, "Previous Conjugal Condition," *Social Forces*, 18:243-55, December, 1939.

TABLE I

DISTRIBUTION, ON THE BASIS OF MARITAL STATUS OF THOSE PAIRING,  
OF 410 COUPLES WHOSE MARRIAGE APPLICATIONS WERE  
CANCELLED, LOS ANGELES COUNTY, 1939

<i>Previous Marital Status</i>	<i>Previous Marital Status of Proposed Mate</i>							<i>Total</i>
	<i>Single</i>	<i>Data lacking, probably single</i>	<i>Married</i>	<i>Widowed</i>	<i>Divorced</i>	<i>Widowed and divorced</i>	<i>Data lacking</i>	
Single man .....	268	7	....	8	48	....	1	332
Single woman .....	268	....	2	4	25	....	1	300
Woman, data lacking, probably single ....	7	....	....	....	....	....	....	7
Married man .....	2	....	....	1	1	....	....	4
Married woman .....	....	....	....	....	....	....	....	....
Widower .....	4	....	....	4	10	1	....	19
Widow .....	8	....	1	4	3	2	....	18
Divorced man .....	25	....	....	3	22	....	....	50
Divorced woman ....	48	....	1	10	22	2	....	83
Man—Widowed and divorced .....	....	....	....	2	2	....	....	4
Woman—Widowed and divorced .....	....	....	....	1	....	....	....	1
Data lacking— man .....	1	....	....	....	....	....	....	1
Data lacking— woman .....	1	....	....	....	....	....	....	1
Percentage of all women applicants	74.9	....	....	4.4	20.3	0.2	0.2	100.0
Percentage of women,* Los Angeles County, 1930, excluding the married .....	54.8	....	....	35.5	9.5	....	....	100.0
Percentage of all men applicants, excluding the married .....	81.8	....	....	4.7	12.3	1.0	0.2	100.0
Percentage of men,* Los Angeles County, 1930, excluding the married .....	81.1	....	....	11.2	7.5	....	0.2	100.0

\* Those who were fifteen years of age and above.

obtaining licenses corresponded rather closely with those derived from the cancelled applications.

Of persons who had been divorced, widowed and divorced, or had had a marriage annulled, there were (proportionately) half again as many women as men; the corresponding percentages for the license recipients (approximately 16 and 15 per cent, respectively) differed little. The percentage for each sex was about twice that for the general population in 1930. With close to 30 per cent of all cancellations, one or both parties had been divorced one or more times, a marked increase over the ten-year period.<sup>7</sup> Seven men and fifteen women had been divorced more than once; four men and a woman had been both widowed and divorced.

Of the fifty-four men and eighty-four women whose previous marriages had failed, three of the former and twenty-three of the latter were below twenty-five years of age. Four women had found one marriage shipwrecked and arranged for another before the age of twenty. Five planned a second marriage at twenty years, six others at twenty-one. For the majority, however, either divorce had not followed closely upon an early marriage or, one such having proved disappointing, there was no desire or opportunity to enter quickly into another.

If the 410 applicants studied were representative of all planning to marry,<sup>8</sup> the divorced woman occupied a somewhat interesting position. Oddly enough, considering the relative proportions in the population, she seemed six times as likely as a widow to be the choice of a single

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<sup>7</sup> Twenty-eight per cent, as compared with 18.6 per cent of 2,317 cancellations representing the years 1927, 1928, 1929. See Butterfield, *op. cit.*

<sup>8</sup> Comparisons with the license-record material (and within the cancellation group) were limited by the small number of widowed and divorced persons whose applications were cancelled. In general, the findings were surprisingly similar. Points of greatest difference were: (a) Widowed men (marrying) showed a greater tendency to pair with single and widowed women and less with those divorced. (b) Widowed women (marrying) tended more often to marry widowers, and less often single men. (c) Divorced women among those marrying seemed more likely to choose a divorced man.

man. Widowed men also apparently preferred (to become engaged to) divorcées, almost three to one, to those who had not married or had lost a husband through death. Nor was the divorced woman noticeably unpopular with men who had suffered an unhappy matrimonial experience. Rather, she had almost tied with the single woman and had outdistanced the widow about five times, the former at some variance with the impression that divorced men tend to marry single women. However, greater age, and not marital status alone, probably was a factor in determining the widow's more unfavorable position.

Forty-eight of the eighty-four divorced women were applying for licenses with single men, one with a man still married, and eleven with those whose wives had died. Twenty-four others contemplated marriage with men who also had, one or more times, found married life a failure. Granting that the popularity of the divorced person may have been more apparent than real, there was the suggestion that the sophistication, the wisdom, or the scars of an unsuccessful marriage (and related factors) had proved to be an asset in again becoming engaged quite as likely as the experience had proved to be a liability.

Probably significant was the large proportion of the applicants (72.7 per cent of the men and 68.5 per cent of the women) who were born in the United States outside California. Although the group as a whole was decidedly young, only twenty-one men and twenty-seven women claimed the Los Angeles area as their birthplace, and only one sixth of the men and one fourth of the women were native to the state. Emphasizing this at least apparent transientness was the fact that twenty-nine couples had given addresses nonexistent or definitely wrong, thirty-two were not known at the addresses stated, and many more were no longer at the places stated on the application.

Forty-eight of the men being soldiers, marines, or sailors, a fair number of these romances must have been of mushroom growth. A still larger share (fifty-five couples), living in the same house or apartment house or near by on the same street, had had opportunity at any rate for better acquaintance. Several others, separated in residence, worked for the same employer. Some three dozen men and women who gave addresses outside Los Angeles or vicinity (probably home addresses) may have been employed in the city. A few, really living out of the state, doubtless had filed applications at this office because, as one young woman expressed it, "People like to come to California to marry." Ease of transportation and segregation of races denied any great significance to the fact that 234 others were about equally divided between those living in rather widely separated districts and those in the same or adjoining districts of the Los Angeles area.

Addresses falling within the city were widely scattered; and, if allowance is made for differences in economic status and for race, no one section of Los Angeles was disproportionately represented. Nor were these people set apart by the type of house in which they lived.

Occupationally, the vast majority of the 410 men came from the less pretentious walks of life, employments best represented having been (besides the seaman branch) the building trades, sales work of one kind or another, and common labor. It seemed more plausible, however, to credit this fact to an inordinate peopling of the earth with the common folk rather than to any marked instability on their part; for executives, professional people, those holding white-collar jobs, and men owning their own businesses also were represented. There were exceptions, but in general each person had chosen another of his own economic group.



Slightly less than one half of the women stated that they had no employment or listed none. An additional twenty-three said that they were housewives or housekeepers, but it was not always clear whether the latter cared for their own or others' homes. Of those working outside their homes, maids or domestics, waitresses, and office workers were in the lead and in about equal numbers. There were about half as many each of nurses, students, beauty operators, and those doing sales work. Seven were public entertainers, stage or screen, and there were two or three teachers, but professional women in general were conspicuous in their scarcity. The remaining thirty or so women were engaged in about as many different occupations.

The majority of those expressing an opinion favored the waiting period between application for and issuance of the license, although they, personally, may have been inconvenienced by it. Even those who had married outside the state voiced neither an irresponsible attitude toward marriage nor flagrant opposition to state regulation. Inability to recover the two-dollar fee, when the license was refused, elicited the most persistent criticism.

A more impersonal observer was most impressed by the element of crisis which the preliminary notice seemed to introduce. Illness, financial matters, age differences, family opposition, doubts, and sources of friction that one would think no more serious or evident than on the day previous had suddenly assumed decisive proportions. Judging from the number who had decided voluntarily not to marry, the three days for contemplation had prevented quite a few from repenting at leisure.

The value of the law could hardly be questioned in the case of those drunk or not yet divorced, or both, who were seeking a license to marry. Since a successful marriage for those under age would have been doubtful without



family co-operation, neither the requirement of parental consent nor a period for effectively registering objections seemed unreasonable. Some parents had done so directly.

In exceptional cases, where an applicant's birth had not been recorded and parents were dead or their whereabouts unknown, a "Court of Appeal" might well have functioned. For the most part, however, those upon whom the law seemed to impose a genuine hardship had not canvassed all possibilities for adjustment. California legislation, quite obviously, affects only those who do not find it objectionable, or are unwilling, unable, or too poor to marry elsewhere. The divorce rate suggests that the total of unhappy marriages thus prevented is still very modest indeed.

## THE TOOLS AND TECHNIQUES OF SOCIAL GROUP WORK<sup>1</sup>

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● Today in social work all phases tend to center about the individual. Social case work leads the way to be followed by social group work, which now prides itself on being "individual centered" rather than "group centered." Even in community organization the community is to give itself to the promoting of individual assistance and rehabilitation; and in community planning the community is to be revamped and rebuilt to provide opportunities for the individual.

In connection with this concept in group work, it should be noted that, while the group furnishes the occasion for activity, it is composed of individuals, each with his peculiar personality. The latter is a positive factor both as it affects, and in turn is affected by, the group program; and it is, therefore, inevitably a concern of the group worker. It is from this point of view that group work is said to be "individual centered." Other discussions of group work have pointed out that it involves both "group activity" and "group process." It includes activity and participation of persons associated in a group, functioning as a unit in the promotion of co-operatively selected objectives. Group feeling, *esprit de corps*, and an identification of the person with the group emerge as the evidence of this group process. At the same time, personality development and socialization of the group mem-

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<sup>1</sup> See three previous articles of this series in *Sociology and Social Research*: "Group Work and Social Case Work," 20:50-57, 1935; "Group Work and Community Organization," 22:403-11, 1938; and "Group Work and Group Education," 24:240-47, 1940. Also see "The Group Work Field," *Social Forces*, May, 1936.

bers are fostered as a result of the person's participation, of his individual achievements, and of his acceptance of responsibility for the welfare of the group.

In the development of tools and techniques social case work has again set the pace: in an earlier day, with its emphasis upon investigation, complete records, a case work plan of social treatment, and the use of community resources; today, these tools tend to be somewhat obscured in the public agencies by the insistence upon eligibility determined by law and official rulings and in the private agency by various psychiatric and psychoanalytic therapies. The latter utilize such devices as passivity on the part of the case worker, transference, and self-expression on the part of the client-patient to help him free himself from feelings of inadequacy, from blockings and inhibitions, from frustration and defeatism. Many volumes have presented the techniques or methods of social case work in the principles enunciated to guide the social case worker in the use of his tools.

The social group worker has become conscious of his slowness (shall we say his backwardness?) in developing an articulate scheme of tools and techniques, and so today he undertakes to formulate one. His first task, however, is to differentiate, if he can, between such terms as tools and devices, methods and techniques.

In medicine the surgeon uses various instruments, "the tools of his trade"; but his skill in using them, always guided by the principles of medical practice, is referred to as "his technique." In painting the tools are brushes, canvass, and colors; and the techniques are the ways by which they are manipulated to produce the artist's masterpiece. In the skilled trades the carpenter has his hammer, measure, and level with which to fashion his structures; and the plumber and the stone mason each have their own special kinds of tools for their tasks. All three, the car-

penter, the plumber, and the stone mason, in order to qualify as master craftsmen, develop their trade techniques and their consequent skill in line with certain principles.

It is not so easy to define the differences between tools and techniques in social work, since the medium through which the work is carried on is human beings and the activities of human beings. The social worker's measuring rod of his skill is not even so definite as that of the surgeon, who can test his success, to some degree at least, in the improved health of his patient. Much of the social worker's service is carried on in the faith that personal rehabilitation, happiness, and more satisfying functioning are resulting either as presently observed or in the hopeful future. Change in persons and in communities is constantly evident. The extent to which this current of change is channeled by the social worker is difficult, if not impossible, to measure.

In social group work we can observe a number of persons associated in an activity with a leader who seems to be a participant-adviser, or a counselor-observer, or a non-participant-director. The group leader is usually assigned to the group by the executive of the sponsoring agency. His success is measured in part by the extent to which he supplements and utilizes the indigenous leadership, understands and helps to meet the needs of the individual members, and stimulates the group to act in its own behalf under its own momentum. As we study a group in action, it may well be asked what tools, what devices, what methods, and what techniques the leader uses in his attempts to get the group to function as a unit. How is a program selected? By what means is the individual member helped to discover and to cultivate his talents and his social responsibilities? How does the group learn to serve the community? How are character, morale, and civic responsi-

bility fostered? These are some of the insistent questions that point to the need for defining tools and techniques.

Perhaps in group work "tools" may be defined as the specific "devices" used, so that to all intents they are synonymous. "Methods" and "techniques" also may be regarded as synonymous. They refer to the ways in which the tools or devices are made effective in carrying out the immediate purposes and promoting the more distant goals of any group-work agency. Methods or techniques are frequently explained in terms of "principles" for the guidance of the group worker. Not always, however, are the two concepts of tool and technique differentiated as noted above. In the group worker's professional vocabulary they are often used interchangeably.

Attention should be called to the fact that the purposes and goals which motivate the group-work agency and the group worker will condition and largely determine the "practice" of group work in spite of any theory which may be apparently accepted. For example, the possible insistence upon statistical proof of service, such as large numbers in membership and attendance, may blur the principle of voluntary participation; or the dominating (even domineering) type of personality in a leader, either professional or voluntary, may defeat the principle of self-determination of program and activity by the group. As a result, various group-work tools may be used which seem to get desirable results, but the techniques or methods may be of a kind that denies the basic philosophy of social group work as a profession. In such case the reality of the apparent results may well be challenged.

Another factor that affects the use of tools in group work is the developed "skill" of the leader, which in turn is enhanced or lessened by his personality-organization. For example, a young man was discharged from his position because, in spite of his knowledge of both the theory



and methods of group work, his sincere liking for boys, and his honest desire to work with them, he was personally unable to enter into any group activity spontaneously. He was always self-conscious, and the boys thought he was "a joy killer," "heavy," "solemn," "no fun." They gradually dropped out of the clubs and the Center's activities for which he was responsible.

Certain personality traits of a social group worker, either paid or voluntary, are assets in his understanding and use of the tools and the techniques of his calling. Of course, the same may be said of the members of any profession in which personal relationships are a central aspect, as in medicine, teaching, law. Such traits might be catalogued as health and energy, enthusiasm, a sense of humor, readiness of speech, a pleasant speaking voice, resourcefulness, creative but controlled imagination, alertness, some degree of initiative and assurance, emotional balance and stability, a sensitiveness to individual possibilities backed by good manners, loyalty to the agency, ability to accept criticism, and an ability to think situations through with some degree of objectivity. Other desirable, if not necessary, personal traits are sincerity and friendliness. The Y.W.C.A. has a happy phrase, "out-going personality." Some leaders make use of the direct personal appeal, which is a two-edged tool and may, if used constantly, sever any degree of mutual understanding that may have been built up between the member and the leader.

Underlying the tools, the techniques, and the personality factors characterizing any practical demonstration of group work are the goals of service which may animate the leader and the sponsoring agency. In this brief paper, it is not possible to recapitulate all of the goals which have been set up for the professional field. They have been repeatedly discussed in the literature on group work, but it

should be reiterated that tools and techniques to be effective must be related to the expressed purposes and goals; otherwise, they become mechanical and meaningless. It is therefore suggested that the reader should have clearly in mind a few of the basic ideal ends of group work—such, for example, as “the development of a well-rounded personality,” “wholesome participation in an activity with his peers,” “training in democratic procedures,” or “acceptance of civic responsibility”—as he reviews this outline of some of the group worker’s tools classified tentatively under different headings as follows:

I. *Organizational procedures*

1. Establishment of the group-work agency with its executive board and professional personnel
2. Setting up advisory committees for individual groups
3. Recruiting and training of volunteer leaders
4. Enlisting members and forming the separate groups
5. Introduction of both professional and volunteer leaders to particular groups
6. Introduction of members to one another

II. *Preparation of volunteer leaders*

1. Selection of leaders, preferably college graduates with courses in sociology, political science, economics, biology, and psychology
2. Leadership training courses, conferences, and conventions
3. Special training courses in various arts and crafts to promote some versatility of skill
4. Reference books on group work
5. Program materials

III. *Supervision of volunteer leaders and groups by professional staff*

1. Observation
2. Criticisms and suggestions
3. Regular consultations
4. Counsel and advice

IV. *Preparation by both volunteer leader and group*

1. Learning the aims and organization of the sponsoring agency

2. Surveying immediate neighborhood to discover local assets and liabilities
3. Becoming acquainted with community resources (outside the neighborhood) such as parks, camps, et cetera

V. *Group activities and programs*

*General tools*

1. Participation, sharing, and democratic procedures

*Specific tools*

1. Determination of purposes and goals
2. Writing of a constitution and by-laws
3. The development of group controls and disciplines
4. Choice of symbols, insignia, uniforms, codes
5. Ceremony and ritual
6. Business meetings, elections
7. Budgeting group's finances in line with its adopted program
8. Promotion, advertising, enlisting members
9. Use and care of club room
10. Membership in House or Agency councils
11. Study and discussions of various selected subjects
12. Handcrafts
13. Dramatics, music, dancing
14. Parties, picnics, dinners ("feeds")
15. Athletics, sports, and games
16. Hikes and excursions
17. Interclub functions and competitions
18. Service to the community

VI. *Use of equipment owned or available to agency and group*

1. Swimming pool
2. Garden space
3. Tennis courts and play fields
4. Club house
5. Theater
6. Camp

VII. *Supplementation of club and agency resources by use of community resources for programs and service to individual members*

1. Parks, playgrounds, recreation centers
2. Museums, art galleries, concerts
3. Health agencies
4. Family and child welfare service agencies
5. Vocational and child guidance bureaus

6. Public and private educational institutions and services
7. Churches and religious organizations
8. Individual speakers, musicians, experts in various fields

VIII. *Special tools of the leader*

1. Use of his own knowledge and skills
2. Personal visits to homes, schools, and churches in the interests of the members
3. Recognition of individual need for advice
4. Individual counseling
5. Recognition of limits of own ability and resources and of the need for more skilled and expert service; consultation or referral
6. Planning for group with officers, committees, and total membership
7. Check lists and other "interest-finders"
8. Awards, rewards, commendations, constructive criticisms
9. Threats (?), ridicule (?), authority (?), preachments (?)
10. Appeals to emotion
11. Appeals to intelligence
12. Delegation of responsibility

IX. *Records*

1. Minutes
2. Records
  - a. Club membership and history
  - b. Individual records  
Personal facts, personality development, and individual achievement in the club
  - c. Family records (a special type of family case history designed for maximum service to the group worker)

Three words serve to indicate the key tools of group work: *participation* (by the group members), *democracy* (in relationships and procedures), and *leadership*. From one angle the most important is leadership; from another, participation; and from another, democracy. The basis of successful group leadership lies in the techniques employed by the leader in the use of these tools and his skill in helping the group to have those situational experiences which make possible varied opportunities and the acquir-

ing of expanded interests. Through democratic procedures of discussion and group decisions, co-operation and corporate action emerge rather than dictation by the leader and submergence of the members. The same democratic process may stimulate a continuous re-evaluation of social ideals and individual codes of behavior. The leader, ideally, possesses a spirit of tolerance toward codes other than his own; but, at the same time, he maintains, not blatantly but quietly and surely, a fearless devotion to his own standards. Otherwise, there can be no mutual understanding or respect between leader and followers. Care is taken to appreciate the fact that members are not always followers, and the professional or the assigned volunteer leader is willing to recognize and encourage indigenous leadership whenever it is manifested.

Through participation and democratic procedures, if adhered to, members of the group are given a stimulus for discovering their individual and group possibilities, for developing skills, and for arriving at methods of self-discipline and group control, as well as for enjoying the exercise of their talents and the "fun" of their own planned activities.

In this period of international stress, when feelings tend to rise to the surface, the leader may help to prevent the cruelties of intolerance by steering discussion in the effort to discriminate between foreign dictatorial leaders and loyal European-Americans, and to emphasize the importance of demonstrating our "freedoms" and our individual obligations in all of our contacts.

The techniques of group work have been presented as the ways in which the tools are utilized. They are most easily definable in the "musts" and the "shoulds" for the leader. However, one technique is illustrated when the leader meets the group on the basis of *present* interests and helps the group develop activities in line with these



interests, thus providing opportunities for the members to have value placed upon their own opinions and, consequently, to gain a sense of their own individual worth.

One test of skill in using the tools of group work will be found in the continuing satisfactions of both leader and members in their common association and development. Another test that it is sometimes difficult for the leader to accept is the growth of the members and their affiliation with other groups, thereby permitting the trying of their fledgling wings and their assumption of responsibility in these new groups for which they now feel they are ready and in which membership represents to them added prestige. It may be that the original group may even disintegrate. However, if the members are finding for themselves other group connections that they believe mean larger opportunities, then the group leader may feel that his techniques in the use of the tools of group work have been effective in the maturing of human personality.

## RURAL ATTITUDES OF MISSISSIPPI COLLEGE STUDENTS

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● The study described in this paper was intended to answer two main questions. About how much time do Mississippi college students prefer to spend in the country? Do they prefer to spend all, most, half, one third, one fourth of their lives or less on the farm? Second, what is the effect of sex, longest residence, educational status, size of family on the favorableness and unfavorableness toward living on the farm? Are female students more in favor of farm life than male students, and are they more or less variable in their attitudes than the opposite sex? Is there a consistent difference in such attitudes between freshmen, sophomores, juniors, and seniors? Are farm residents more favorable to farm life or are those who have lived elsewhere the longest? Do village students oppose living on farms less than city or town students, or do town students less than those living in cities? Are students coming from larger families, as indicated by the number of children, more in favor of country life than students coming from smaller families?

Only two studies of a similar type have been made, as far as the author is aware. The first study was made by Binnewies,<sup>1</sup> who adapted Bogardus' social distance technique to the study of preferences for country or farm life. A questionnaire, consisting of six statements ranked according to the degree of preference for country life, was given to four hundred sixty-six students attending the Colorado State Teachers College. Results consisted of a dis-

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\* Name simplified from "Droba."

<sup>1</sup> W. G. Binnewies, "A Method of Studying Rural Social Distance," *Sociology and Social Research*, 10:239-42, 1925-26.

tribution of attitudes, an average preference which he calls the "rural social index," and data on the relationship between living on farms and the attitudes toward it.

With slight modification Seymour<sup>2</sup> used Binnewies' questionnaire in a similar study. Returns were obtained from three hundred forty-six women students at four teachers colleges in North Carolina. A description of the distribution of "rural social distance," of the average preferences, and data on the effect of residence and type of public school in which the student is preparing to teach are presented.

Three hundred and seventy-three students attending the University of Mississippi during 1938-39 were questioned in the present study. One hundred of these were women and two hundred seventy-three were men. Their ages ranged from 17 to 29, the average being close to twenty-one for men and twenty for women. About 80 per cent of the students resided in Mississippi. The remaining 20 per cent came largely from the neighboring states.

The test used in this study is an extension of Binnewies' questionnaire. The statements were made more uniform and three more were added. Binnewies used three types of statements. One statement refers to marrying a farmer, four to living on the farm or in the country, and one statement is of the general type with reference to the country as a whole. In the writer's questionnaire all nine statements refer to expected living on the farm. No judges were used in ranking or constructing the statements. They were prepared by the author after consultation with another member of the Department of Sociology. Values were arbitrarily assigned to the nine statements. Number 1 was given to the statement expressing most favorable attitude toward future or expected living on the farm and number

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<sup>2</sup> John S. Seymour, "Rural Social Distance of Normal School Students," *Sociology and Social Research*, 14:238-48, 1929-30.

9 to the statement expressing the most unfavorable attitude toward living on the farm. The statements are presented below.

1. I would prefer to spend all my life on the farm.
2. I would prefer to spend most of my life on the farm.
3. I would prefer to spend half of my life on the farm.
4. I would prefer to spend one third of my life on the farm.
5. I would prefer to spend one fourth of my life on the farm.
6. I would prefer to spend my vacations on the farm.
7. I would prefer to spend some of my vacations on the farm.
8. I would prefer to visit the farm once every two years.
9. I do not prefer to spend any time on the farm.

Each student was requested to put a check mark in the parentheses before the statement which most nearly expressed his or her own personal attitude toward living on the farm. No signatures were required. Rather, emphasis was placed on the honesty of responses with reference to the attitudes as well as the personal information given at the end of the questionnaire. The test blank was administered by two sociology teachers, Professor Quackenbush and the author, toward the end of the first semester and the beginning of the second semester.

Table I presents number and per cent distribution of all the scores obtained from all the persons participating in the study. It is evident from this table that the majority of students, or 55 per cent, would prefer to spend some or all of their vacations on the farm. About 13 per cent do not prefer to spend any time on the farm, while 11 per cent wish to spend all or most of their lives on the farm. In short, as many as 85 per cent or three hundred seventeen students of the total would prefer to spend less than half

of their time in the country. This is an indication of preponderantly negative attitudes among college students with reference to residence on the farm.

TABLE I

<i>Score Values</i>	<i>Time to be spent on farm</i>	DISTRIBUTION	
		<i>No. of cases</i>	<i>Per cent</i>
1	All life	13	3.5
2	Most of life	29	7.8
3	Half of life	14	3.8
4	One third of life	14	3.8
5	One fourth of life	24	6.4
6	Vacations	35	9.4
7	Some vacations	170	45.6
8	One visit every two years	25	6.7
9	No time at all	49	13.2
Total		373	100.0

Another method indicating the same tendency is the mean for the total number of cases. It indicates (Table II) that the average student is interested in spending his vacations in the country. The average attitude of women students is identical with that of the men. It roughly agrees with the findings of Binnewies and Seymour who used women students only. However, the two sexes differ with respect to the variation of scores. Women students appear to be more variable in their attitudes toward living on the farm than men students, as indicated by the standard deviations. This finding tends to suggest that a larger proportion of females are either in favor of or opposed to, or both in favor of and opposed to, farm life than men.

When the scores for the two sexes are broken down by residence, certain differences between men and women appear (Table IV). Women students who have resided on the farm the longest seem to be more conservative regarding their prospective residence than men students. They



seem to be more in favor of staying in the country than the male students. Village and town women students are more opposed to farm life than male students living in the same types of communities.

TABLE II

<i>Sex</i>	<i>Cases</i>	<i>Average Score</i>	<i>σ</i>
Total	373	6.25	2.12
Men	273	6.25	2.02
Women	100	6.24	2.36

Former investigators found definite relation between residence and attitudes toward living on the farm. Both Binnewies and Seymour investigated the relationship and found that the larger the community in which the informants reside, the less favorable their attitude appears to be toward farm life. The two investigators, however, took notice merely of residence of the informants and did not inquire into the length of residence therein. Residence in the article refers to the longest residence, or place where they lived the longest. The present residence of the informant may be on the farm, but if he lived in a village the longest, he was requested to check the village. By village, it was explained, was meant a place with 50 to 2,499 population. By town was meant a community with 2,500 to 10,000 population. City was understood to be a place with population larger than 10,000.

Number of cases, average scores, and standard deviations are given in Table III for students whose longest residence was on a farm, in a village, a town, or a city. The trend of the average scores runs consistently with the scores obtained in the above investigations. The size of community must have left a definite imprint on the attitude of the student residing in it. Farm students are most

TABLE III

<i>Longest residence</i>	<i>Cases</i>	<i>Average Score</i>	<i>σ</i>
Farm	49	3.94	2.31
Village	97	6.08	2.01
Town	93	6.69	1.78
City	134	6.90	1.71

in favor of living on the farm, while city students are most opposed to it.

Comparing adjacent averages, the sharpest difference is between the attitudes of farm residents and the attitudes of villagers, a difference equivalent to more than two points. The attitudes of villagers, town people, and city dwellers are much more similar, the difference between the two extremes being less than one point. The average urban student and the one residing in a village are satisfied with no more than vacationing on the farm, whereas the average farm resident would prefer to spend at least one third of his life on the farm.

TABLE IV

<i>Longest residence</i>	<i>CASES</i>		<i>AVERAGE SCORE</i>	
	<i>Males</i>	<i>Females</i>	<i>Males</i>	<i>Females</i>
Farm	35	14	4.29	3.07
Village	69	28	5.90	6.54
Town	60	33	6.55	6.94
City	109	25	6.94	6.76

Variability in attitudes seems to be also definitely related to the size of community. Standard deviations of scores decrease consistently with the size of community of longest residence, ranging from 2.31 for the farm residents to 1.71 for the city dwellers. This means that students residing on the farm are the most variable or disagreeing in their preferences of future residence. The city students

are the most unanimous regarding residence on the farm. However, the difference in this respect between town people and city dwellers is very slight and is not significant except that it is in line with the general trend. The difference in the variability of attitudes between the farm residents, the villagers, and the urban people as a whole is much more pronounced.

The change in attitude from favorable to less favorable follows the same trend for males and females taken separately, with one exception. City girls fall somewhat behind town girls in opposing lengthy residence on the farm, as indicated in Table IV.

TABLE V

<i>Class</i>	C A S E S		A V E R A G E   S C O R E	
	<i>Rural residence</i>	<i>Urban residence</i>	<i>Rural residence</i>	<i>Urban residence</i>
Freshmen	34	69	5.06	7.23
Sophomores	39	66	5.36	6.52
Juniors	46	51	5.50	6.67
Seniors	27	41	5.52	6.78

Rural residents, when classified according to educational status, seem to show a trend in attitude away from the farm. Although the differences are slight, particularly between the attitudes of juniors and seniors, there seems to be a change in attitude with educational status from freshmen to seniors, toward a less favorable attitude regarding farm life. With the exception of freshmen, urban residents seem to show the same tendency, as indicated in Table V.

Size of family, as indicated by the number of children, seems to have a decided effect on the attitudes of students toward living on the farm. For the purpose of controlling sex, only data obtained from male students were used, as shown in Table VI. Effect of residence was also controlled to some degree by separating rural residents from urban

TABLE VI

<i>Number of children</i>	URBAN <i>Cases</i>	RESIDENCE <i>Average score</i>	RURAL <i>Cases</i>	RESIDENCE <i>Average score</i>
1-2	75	7.05	42	5.64
3-4	57	6.84	60	5.25
5 or more	36	6.22		

residents. The urban residents were divided into three groups: namely, students coming from families having 1 or 2 living children, those coming from families with 3 or 4 living children, and those from families with 5 or more children. Because of the small number of cases rural residents were divided into only two groups, those from families with 1 or 2 children and those from families with 3 or more children.

Students from larger families were found to be less opposed to living on the farm than students coming from smaller families. This tendency is consistent for both urban and rural residents. Evidently, members of larger families are more interested in spending their vacations on the farm than members of smaller families.

The following brief conclusions can be drawn from this study:

1. The average Mississippi college student would prefer to spend his vacations on the farm.
2. On the whole, there is no difference between the average attitude of women students and men students regarding farm life. However, if males and females are subdivided by residence, some differences appear between the average attitudes of the two sexes. Men are, on the whole, less variable in their attitude than women.
3. Size of community has a definite effect on attitudes toward farm life. Average attitudes become less favorable as the size of community increases. Variability of attitudes

decreases with the size of community in which the students reside. With the exception of city females, this tendency in average scores is consistent for both males and females.

4. The attitudes of students residing in the rural areas seem to become slightly less favorable to the farm as they ascend the educational scale. With the exception of freshmen, the same tendency is present among students residing in urban areas.

5. Male students coming from larger families are less opposed to living on the farm than male students coming from smaller families. This trend is evident among both urban and rural residents.



## LEADERSHIP AND LEISURE-TIME INTEREST OF GRADE SCHOOL BOYS

T. EARL SULLENGER

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● Modern methods of leadership are based on scientific knowledge of qualities desired of the total situation or configuration patterns of the ones to be led. The leadership must be firmly rooted in existing patterns. Leisure-time interests reflect attitudes and aptitudes. With this hypothesis in mind this study of the leisure-time and leadership interests of 2,750 grade school boys of scout age in Omaha was made and revealed some interesting findings. Through the co-operation of the Kiwanis Club, the Boy Scout organizations of Omaha, and the public schools, the writer was able to conduct this research. Questionnaire forms were distributed to the boys in the grade schools and were classified according to individual school districts.

The age distributions showed that 82 per cent were between 11 and 13 inclusive, and the others were evenly distributed between 9 and 11 and 14 and 16. These were boys in the early adolescent period of growth and development. The races represented were largely white, 91.4 per cent. Negroes constituted 6.4 per cent, and others were Mexican, Indian, and Oriental. The grades in school ranged from 4A to 9A with the largest percentage of the group, 34.6 per cent, in the sixth grade. The seventh grade had 32.6 per cent, and the eighth grade had 27.1 per cent of these boys.

The chronological and educational ages of these boys indicate that they are in the hero-worship period of development. This fact is verified in the replies they gave when they were asked concerning the man in their immediate

community whom they would select as the most outstanding leader and the reasons for their choices. The replies covered a wide range of reasons. Each boy seemed to have his own criteria for the qualities of an outstanding leader. The most frequent replies to the question were "because he likes boys" or "because he understands boys" or that "he is fair and square." Being kind, helpful; or good to boys ranks second as a reason for leadership. Scout leaders received a large number of votes. Heroes were those who excelled in some particular sport, who were "successful," or who had been in the navy. Other qualities considered important were enjoyment of sports, intelligence, friendliness, honesty and fairness, generosity, cheerfulness, and being a "good sport." A number of them voted for their father as the best leader of boys, and 17 appreciated the fact that the man mentioned had helped the schools. Each boy selected his most outstanding man on the basis of his own patterns of heroism. Leaders of boys of this age are first made and then selected according to the individual standards of each boy. The leadership traits are not universal, except that these leaders for the most part were chosen because they like or understand boys. The statistical distribution of the leadership qualities is as follows:

#### LEADERSHIP QUALITIES MENTIONED

	<i>Frequency</i>	<i>Per Cent</i>
Interested in, likes, plays with, or understands boys....	234	19.0
Kind, helpful, good to boys.....	134	10.8
Miscellaneous.....	127	10.3
Affiliated with particular organization (usually Scouts)	126	10.2
Ethical standard.....	59	4.8
Hero.....	58	4.7
Likes sports.....	54	4.3
Intelligent, smart, has abilities.....	51	4.1
Relative (usually father).....	48	3.9
Nice, nice fellow, well-liked.....	43	3.4
Friendly.....	39	3.2

	Frequency	Per Cent
Honest and fair.....	39	3.2
Good leader.....	36	3.0
Has interesting knowledge or ability.....	35	2.9
Cheerful, jolly, good-natured, lots of fun.....	34	2.7
Has or provides facilities and activities for boys.....	30	2.5
Good sport.....	28	2.4
Generous.....	21	1.9
Helps schools.....	17	1.3
Active.....	13	1.1
Total.....	1,232	100.0

The leisure-time activities represented a wide distribution. Over 60 per cent of the boys mentioned sports of some kind. Team sports such as baseball and football predominated. Baseball led with 492, as compared with 47 for football, but that preference might be traced to the fact that the survey was made during the spring, and it is quite conceivable that most of the boys who named baseball in the spring might have answered football in the autumn. Sports such as hunting and fishing were given by 367 boys. Next to sports ranked activities which involve study, expression, or creative and constructive effort. Nearly 20 per cent of the activities mentioned were of this kind. Mechanical and building hobbies led, followed by art, handicraft, nature, and music. Passive activities, reading mainly, ranked third as a group. Other recreations were social activities, collecting various items, playing with or raising animals, and games such as checkers and chess.

In regard both to magazines read and to magazines best liked, *Boy's Life* has the most votes. It is read by 523 boys and is the best liked by 405 or about 25 per cent. *Life* is next in both cases, being best liked by 254; and the others in the first ten of both those read and best liked are *Open Road for Boys*, *Popular Mechanics*, *American Boy*, *Lib-*

erty, Comics, Look, Collier's, and Saturday Evening Post. The general run of magazines is of the type meant especially for boys or is concerned with science, adventure, comics, short stories, or sports.

As might be expected, the *Omaha World-Herald* was the newspaper read by most of the boys, 2,455, or 89 per cent. It was the best liked by 1,628. *The Chicago Examiner* ranked second in both respects with 161 readers and 101 votes as best liked. Neighborhood papers and out-of-town Sunday editions, with occasionally what is evidently the paper of a former home town, make up the rest of the list.

Books again reflect the taste in reading matter that is commonly expected of boys of this age range. Adventure books and books about boys compose most of the groups mentioned. *Tom Sawyer* is still popular, as is evidenced by the fact that it is ranked first as most read, with 72 votes, and best liked, with 43 votes. *Robin Hood* ranks next in both cases, 37 having read it recently and 34 voting for it as the best liked. There is a slight variation between the ten highest ranking books on each list, but in general they are the same. *Boy Scout* books were read recently by 36 and were best liked by 12; *Silver Chief*, 19 and 11; *Dr. Doolittle*, 18 and 15; *Smokey*, 18 and 15; westerns, 18 and 20; *Black Beauty*, 17 and 14; *Huckleberry Finn*, 15 and 11; *Treasure Island*, 14 and 11; and *Model T Tommy*, 13 and 10. These votes represent a small per cent of the whole. They merely show centers of small concentrations.

Over 60 per cent of the boys are church members, the exact percentage being 61.6 per cent, while 38.4 per cent, or 746, are not. The main denominations over which the church members are distributed are as follows: Roman Catholic, 24.9 per cent; Presbyterian, 24.1; Lutheran, 16.5; Baptist, 11.6; Methodist, 8.7; Congregational, 4.1; Jewish, 3.7; Episcopal, 3.4; and Christian, 3.2.

The Boy Scout membership of the group is fairly large, being 796, or 29.7 per cent of the total, while 1,880, or 70.2 per cent, are not Scouts. One boy did not answer the question pertaining to Scout membership. However, over half of them, or 68.4 per cent, want to belong to the Scout organization, whereas 527, or 28 per cent, were very positive that they did not care to be Scouts.

Even more of the parents, 1,383, or 73.2 per cent, wanted the boys to join the Boy Scouts; 276, or 14.6 per cent, did not; and 228, or 12 per cent, were undecided about the question.

Other organizations were represented by a few, although about 85 per cent listed no other group. Nearly 7 per cent were distributed between the 4-H Club, the Y.M.C.A., 4-H Band, Pioneers, and Business Builders; and the rest did not answer the question.

From the above data the following conclusions are deducted:

1. The ability to understand boys and the attitude of being interested in them and liking them are far the most important leadership qualities as far as the boys themselves are concerned.
2. Sports and creative activities are the most common free-time activities.
3. Magazines written especially for boys are most popular among the boys of this age group; picture magazines are next.
4. As might be expected, the home-town newspaper is most commonly read and liked.
5. The classics in boys' books still lead the list in popularity, while certain types of more recent literature are well liked.
6. The majority of the boys are church members.
7. About 30 per cent are Boy Scouts, and of the remainder a large percentage would like to belong to that organization.

## ORGANIZATION OF SOCIOLOGY

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● When departments of sociology reach a given size, they face the question of the best organization of the courses they offer. This problem cannot be settled satisfactorily without asking what the major fields or divisions of sociology are.

A classification of the main phases of sociology does not imply compartments. It does not involve separate divisions but rather different aspects in order to reduce overlapping of courses and of thinking.<sup>1</sup> It suggests no hard and fast dividing partitions but merely lines on paper for purposes of classification.

### I

In order to find out how far some of the departments of sociology in colleges and universities in the United States have proceeded in the direction of functional classification, a letter was sent several months ago to each of fifty selected departments. The selection was made so as to secure representation of large and small departments alike, of departments in all the main regions of the United States, and of both well-known and less-known departments.

Forty-seven out of fifty departments of sociology, or 94 per cent, replied.<sup>2</sup> The replies were brief and succinct in

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<sup>1</sup> At The University of Southern California the major themes of each course are listed, and overlapping in different courses, given by several full-time instructors and also by part-time instructors, is reduced to a minimum.

<sup>2</sup> The replies that have been analyzed came from the following colleges and universities, arranged alphabetically: Boston University, Bucknell University, Columbia University, Cornell University, Drake University, Fisk University, George Washington University, Harvard University, Indiana University, Miami University, New York University, Northwestern University, Ohio State University, Pomona College, Southern Methodist University, State College of Washington, Texas Christian University, Univ. of Arizona, Univ. of Buffalo, Univ. of Califor-



a few cases and lengthy and full in many. The method has been that of examining each reply carefully and of checking each item or point that is made by the writer of the letter. These various points were then arranged in a list of descending numerical order. Of course, some interpretations of words, phrases, and meanings had to be made, and some errors doubtless have crept into these interpretations. However, clarity in the replies was common, and classification was not difficult. Some replies stated that the given departments were too small to follow out a real classification, but, nevertheless, valuable suggestions came from these sources. The major observations follow.

## II

1. A common classification of courses and of fields is chiefly administrative. It does not take into consideration a functional relationship among fields of sociology. One reply says, "Ours is an administrative arrangement and is not one necessarily revealing the nature of our several fields." In another university the arrangements "depend in part upon the size of the staff and the interests of the particular members." A third reply is written in the same tone, namely, "Many of our courses are simply the subjects that individual instructors are interested in, so a total list is more or less opportunistic." Other replies of a similar nature may be briefly generalized as follows: "We started that way," our courses "are classified according to instructors," or our arrangement "is the easiest way out." These practices are not revealing regarding the fields of sociology.

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nia at Los Angeles, Univ. of Chicago, Univ. of Cincinnati, Univ. of Colorado, Univ. of Hawaii, Univ. of Illinois, Univ. of Iowa, Univ. of Kansas, Univ. of Kentucky, Univ. of Maine, Univ. of Michigan, Univ. of Minnesota, Univ. of Missouri, Univ. of Nebraska, Univ. of New Hampshire, Univ. of North Carolina, Univ. of Oklahoma, Univ. of Oregon, Univ. of Pennsylvania, Univ. of Pittsburgh, Univ. of Rochester, Univ. of Southern California, Univ. of Texas, Univ. of Utah, Univ. of Washington, Univ. of Wisconsin, Vanderbilt University, and Washington University.

2. Another administrative procedure is quite formal and simple. It divides sociology courses into introductory, intermediate, and advanced. Closely similar is this: undergraduate, undergraduate and graduate, and graduate. Within these broad dividing lines no classification according to a number of replies seems to have been carefully thought out and arranged. Not much logic is claimed for the relation between the groups of courses and between the subject matter of each in any one of these three grand divisions.

3. Many of the letters are semiconfessional. Some say that their arrangement of courses and fields is "unnatural," and then a remark is added that, while they have discussed the matter, they have not settled down to a real analysis of actual relationships. A few escape by declaring that a classification can not be made.

One letter says that in the given department they begin with a course in sociological theory and end with one on disorganization problems. Many departments begin with "principles"; but the justification, at least pedagogically, is not clear. Others feel that there are no clearly defined principles of sociology as yet, and that if there were they should not be taught first but last.

A consistent principle of classification is generally recognized as desirable. The nearest approach comes in those departments that are working out sequences of subject matter. For example, it is suggested that courses in social organization, social change, and social disorganization constitute such a sequence. But no one seems to have gone far in the direction of organizing sequences of courses into a larger unit. The next logical step is that of organizing the units of sequences into the "field of sociology."

4. Another general pattern is that of offering several standard courses in the orthodox way, and then of developing specialties. In at least three large universities one of

the special developments is rural sociology. In others emphasis is given to a unit of courses on population, demography, and human ecology. These sequences may contribute to an ultimate organization of the field of sociology.

5. Another practice that obtains is that of maintaining courses in social work, public welfare, and social reform. Part of this tendency is a holdover from the past. Part of it is due to a desire to meet the demand for persons trained in sociology who can teach introductory courses in social work, particularly in the smaller colleges, pending the establishment of a separately organized unit of social work courses.

### III

Twenty-eight of the forty-seven departments that replied attempted a classification of the fields of sociology. Some submitted a list of fields and said, "This is the way we do it now"; others replied, "This is the way we do not do it, but would if we were reorganizing our department." Some went into detail in discussing the problems involved in classification. Two letters said that a classification of fields cannot be made, and fourteen did not undertake a classification or commit themselves one way or the other. In the last-mentioned groups were replies which said that the staff members had too much teaching to do or too much administrative work and that they had not been able to give time to this classification problem.

1. In examining the suggested lists of fields, the subject of social problems, social pathology, and social disorganization receives the most attention. General courses in problems or pathology are given, courses in specific subfields also abound, such as poverty, delinquency, criminality. Courses in social disorganization appear in graduate offerings. Not much attention to sequence of courses seems to have developed.

2. Closely following in numbers of courses are those in general sociology or principles of sociology, historical sociology, and social theories. No uniformity has as yet been developed. In the main, these courses are given at the start of the students' careers in sociology and again on the graduate level. Some report that they teach social theory in all their courses. Many offer specific courses in social theories.

3. The field of social research methods ranks high in recognition. Not many courses are offered in any one college or university. The approach is a course in surveys or more likely one in elementary social statistics. The graduate departments produce courses in thesis preparation, and methodology in sociology or the social sciences.<sup>3</sup> Some of our correspondents say that they do social research in all their courses. However, they often mean "term papers," where only rudimentary results are obtained.

4. Another field that is widely recognized is collective or group or social behavior. Courses in social psychology as taught by sociologists are numerous. Some are viewed as introductory to sociology, while others deal with social processes and are limited to graduate work.

5. Social organization, social institutions, and social control constitute another important grouping of courses. The family as a social institution is a favorite listing in this category. Social control is usually reserved for graduates.

6. Races and culture, comparative cultures, social origins, and ethnology receive considerable attention where there are no separate departments of anthropology, and a limited place even where anthropology is departmentalized. There is a tendency for these courses to overlap with social anthropology or cultural anthropology.

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<sup>3</sup> At The University of Southern California a "social research clinic" has met with favorable response. Special attention to an examination of the different methods of research as applicable to particular research needs in sociology is afforded.

## IV

In the initial letter of inquiry a sixfold list of fields of sociology was proposed. This classification was submitted as something to be tested out in the fires of criticism. It was given as follows:

1. Collective behavior
2. Social organization
3. Social change
4. Social disorganization
5. Social research
6. Social theory

As a result of the comments and criticisms a revision has been made. The number of divisions remains the same, the titles have been changed somewhat, and the order has undergone some modification. The new classification is given below.<sup>4</sup>

1. Social behavior and origins
2. Social change and processes
3. Social organization and control
4. Social disorganization and reorganization —
5. Social theories and laws — — — —
6. Social research methods

An explanation of each of these divisions may now be advanced. The first four divisions constitute a whole. (1) We begin with units of behavior and their origins, but discover that (2) they undergo change according to certain processes. Some phases of behavior become (3) stabilized and institutionalized. Some phases are definitely regulated by institutions. But the imbalances between change and stability result (4) first in disorganization and then in reorganization. All this involves an immanent social theory; but interpretations vary, and (5) separate

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<sup>4</sup> It was reached after discussions held by the staff in sociology at The University of Southern California by majority vote. Unanimity did not result in all cases.



social theories are offered. The desires for a better understanding produce another separate field, (6) that of social research methods.

1. It will be noted that "social behavior" supplants "collective behavior" in our earlier list. The term is used in the sense of fluid behavior. It provides for both a cultural and a psychosocial approach. It is viewed as an introduction to the whole field of sociology in an elementary way. It includes social origins.

2. "Social change and processes" represents a definite description of human behavior in dynamic terms. It analyzes the element of flux in social behavior and classifies these in terms of processes.

3. Social organization refers to the stabilizing aspects of social behavior and to the results in social institutions. It includes population distribution, ecological patterns, and community organization. It also involves social control or the ways by which the behavior of persons is standardized or stimulated to be creative.

4. Social disorganization also results from change. Sometimes social organization grows too rigid and breaks up. In order that disorganization may not end in disintegration, a measure of reorganization takes place. Sometimes reorganization naturally results from social change, and sometimes it is planned.

5. "Social theories" takes the place of "social theory" in the earlier list. They may be treated both historically and contemporaneously. They may be examined in terms of schools or of individual contributions. They call for a recapitulation of the whole field of social thought and logically lead to the tentative formulation of social laws.

6. Social research methods stand out by themselves. They include the techniques for gathering sociological data, for testing social theories and laws, and for formulat-



ing new theories and laws. They give the student tools with which to pursue sociological studies "on his own."

We now ask: What lies behind this sixfold analysis? How are the six fields of sociology related? Are there connecting principles? Is there a teaching logic<sup>5</sup> as well as an analytical logic involved?

This analysis of the field of sociology begins with social behavior in its cultural and psychosocial aspects, considers the changes that are constantly characteristic of behavior, and notes the uniformities or processes operative in behavior. These processes are examined in their dual trends of organization and disorganization, or of association and disassociation. Organization includes social control; disorganization may be followed by reorganization.

These four fields are the subject matter of descriptive sociology. They represent the natural evolution of behavior; they also reflect increasing complexity. They move from the concrete to the abstract and culminate in theories about the nature of social behavior and in laws about the behavior of social behavior. Then comes the special and advanced task or field of examining and of improving the tools with which social behavior is analyzed. Methodology in sociology, like social theories, comprises a field all its own.<sup>6</sup>

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<sup>5</sup> It is not suggested here that a given teacher confine his course offerings to one field. It is suggested that his research be centered in one field and that his teaching schedule permit him to teach at least one or two courses in another division.

<sup>6</sup> In the presentation of the fields of sociology that are used for classifying abstracts by the *American Journal of Sociology* a fivefold plan is followed. Social theory and research methods are placed together; otherwise, the scheme would be sixfold. Our "social behavior" division is given the more formal, general, and debatable title of "social psychology." Both groupings give "social organization" and "social disorganization." At one point a wide variation occurs. The Journal has a division on "population and human ecology," which we include under social organization. We have a division on "social change and processes," which is at least partly overlooked in the Journal's classification.

## PACIFIC SOCIOLOGICAL SOCIETY NOTES

At the Twelfth Annual Meeting of the Pacific Sociological Society, held at Stanford University during the recent holidays, Jesse F. Steiner was elected president for the ensuing year. Other officers elected were: vice-presidents, William C. Smith, Richard La Piere, and Erle F. Young; secretary-treasurer, Paul H. Landis. Martin H. Neumeyer and Robert H. Dann were elected to the Advisory Council. The next annual meeting will be held at The University of Southern California.

The themes of the various sessions of the Twelfth Annual Meeting, held at Stanford University, December 27 and 28, 1940, were: "The Sociology of Housing," "The Rural Community," "Human Ecology," and "Problems of Teaching Social Statistics." A dinner meeting was held jointly with the Pacific Coast Economic Association, at which time the presidential addresses were given. Arthur G. Coons of Claremont Colleges spoke on "Economy, Economics, and Economies," and Martin H. Neumeyer of The University of Southern California gave the president's address on "Leisure: A Field for Social Research." The Proceedings will be published by the State College of Washington as a part of the "Social Studies Series." Since this publication will contain the papers presented at the various sessions, only certain highlights will be presented in these notes.

The social aspects of housing provide a fruitful field for sociological analysis. Svend H. Reimer discussed the "Adjustment of Family Life to the Physical Setting," basing his remarks on a study of housing in Sweden. Detailed records of household activities were gathered to determine the functions of the various rooms of houses, the furnishings of each room, the adjustment of family life to small multiple domiciles, and to compare the functional aspects of different kinds of homes. Over fifty per cent of the Swedish families live in multiple dwellings, some of which are small in size; however, the family patterns have been adjusted to the small space. It is not necessary to have a separate room for each function, but in planning the structure of a house architects should first consider the total functions of the house, including the use of each room, before considering such things as design and the utility of construction. Erle F. Young reported on a study of the housing projects in the United States. To house the masses adequately it is necessary to recognize the dynamic aspects of American life, the economic and social changes underlying housing needs, the shift in tastes, and the transient families. At the same time we must realize that many families are still permanently rooted in

the community. Housing is not merely a matter of providing shelter for the family. The cultural background of the different types of families and the community settings are a vital part of housing. What happens to people culturally and psychologically when they are rehoused?

Rural sociologists are beginning to give more attention to the social attitudes of the rural population. The fundamental questions of the relation between attitudes and the positions of persons expressing them in situational fields are becoming the foci of attention in social research. The purpose of the study which he reported was to measure the attitudes of adults living in rural communities toward current issues and social institutions and to describe quantitatively any relationships that were found to exist between these attitudes and the social and economic positions occupied by persons expressing them. The great variation in attitudes makes it difficult to measure them accurately in terms of social situations, but it was found that the configuration of attitudes is most clearly related to the economic position of a person in the community and the types of formal organizations to which he belongs.

"Land Values as an Ecological Index" was discussed by Calvin F. Schmid. While land values differ greatly by regions in cities, location and use are most significant. In the central retail shopping area the land values are highest near the main arteries of transportation. Pedestrian traffic shows a higher correlation to land values than does vehicular traffic. Department stores and 5-and-10-cent stores are located at the points of greatest accessibility. Banks and hotels tend to locate near the heart of the central shopping area but not at the point of highest land values. In residential districts the values of land are usually conditioned by the social and economic status of the residents, but not necessarily so. One must be cautious in using the ecological method in measuring land values in relation to other factors. To be valid it must be reliable and susceptible to statistical analysis. Marvin R. Schafer, in testing the "ecological patterning of Tacoma," came to the conclusion that Tacoma conforms to the concentric patterns (as described by Burgess) in population density, the percentage of vacant domiciles, size of family per domicile, mobility, divorce rates, the number of minor children, and delinquency. Church membership and nationality patterns of churches, church institutions, the distribution of the foreign born, the distribution of income, education, insanity, and suicides do not conform to concentric circles. It was pointed out that Tacoma does not have decided ecological patterns.

Statistics may be uninteresting to some students, and yet it is important for them to have rudimentary knowledge of statistical procedure in order to give them a sufficient background to evaluate the sources read. Joseph

Cohen, in discussing the "Problems of Teaching Statistics," emphasized that quantitative data with statistical analysis offer the best hope for scientific knowledge. Most of the scientific material contains at least incidental statistical information. Many source materials, particularly governmental documents, contain more complete analysis of statistical data. Besides, statistical measurement of causes is growing in importance.

Martin H. Neumeyer introduced his president's address by calling attention to the increase of leisure, the newer uses of it, the changing attitude toward it, and its growing importance in modern life. Leisure is a difficult yet fruitful field for social research. The outstanding forms of studies and the main field of research in which the social scientists have made their best contributions were stressed. The studies of leisure interests and habits, surveys of recreation, and studies of commercial amusements, particularly motion pictures, are examples of areas of leisure to which special attention has been given. The questionnaire method and the recreation interview technique are two of the important devices used thus far in gathering data concerning leisure activities. Both have definite advantages and values, but their limitations must be recognized. While research in leisure is still belated, serious and authoritative studies have been made. The development of the tools of research is as important as the accumulation of quantities of data.

## RACES AND CULTURE

**SOCIAL RELATIONS IN THE NEAR EAST.** By STUART CARTER DODD.  
Second edition. Beirut, Lebanon: American Press, 1940, pp. 790+36 pp. of  
appendices.

This book by Dr. Dodd "and assistants in the Course" is a sociological text for freshmen and is a revision of the edition of 1931. It is designed especially for the "Near East—Turkey, Iran, Egypt, and the Arabic speaking countries of Asia." The plan followed is interesting. To begin with, the illustrations and graphs are of pointed reference to the Near East although some of them illustrate American situations, and the many "projects" at the close of each of the thirty-nine chapters have as their purpose the stimulation of thinking in contradistinction to the traditional student method of memorizing. A third teaching device is the "Civic Laboratory." Each student is placed in charge of a group investigating such problems as illiteracy, vagrancy, or disease in Beirut.

The various chapters are developed under four main divisions, emphasizing the latest developments in sociology: People of the Near East, Distributions; Interrelations of People, Institutions; Spatial Relations of People, Communities; and Temporal Relations of People, Social Change. In Part III, the definition of regional communities should be noted. Dr. Dodd says, "People living together with common institutions in one region are called regional communities." He then classifies them on the basis of size of area in relation to size of population from the household as an isolated farm family, to camp, to village, to nation, and to continent. In Part IV are discussed "past relations, between the living and their ancestors; present relations, between the living; and future relations, between the living and their descendants." The last chapter of the book is devoted to social planning, and the purpose is frankly stated: "to stimulate the student-citizen to think about and work for the future of his community and of society." Dr. Dodd points out some of the details and complications involved in social planning such as varieties of interpretations of social ideals, the volume of items involved, the problems of finance and administration including personnel and continuing research and appraisal of achievement. The book represents a valuable contribution especially in the combined use of Western and Eastern illustrations and in the frank discussion of the various social institutions and social problems of the Near East.

B.A.M.C.C.

**THE MINGLING OF THE CANADIAN AND AMERICAN PEOPLES.** By the late MARCUS LEE HANSEN, completed and prepared for publication by JOHN BARTLETT BREBNER. New Haven: Yale University Press, 1940, pp. 274.

This book is Volume I of a series of studies prepared under the direction of the Carnegie Endowment for International Peace, Division of Economics and History, of which James T. Shotwell is the Director.

Before his death Dr. Hansen had completed ten chapters and had prepared notes for the last. Professor Brebner prepared the manuscript for publication and wrote the last chapter, though he made full use of Dr. Hansen's notes. The book traces the Canadian and American migrations in significant historical periods: 1604-1775, 1775-1790, 1785-1812, 1812-1837, 1837-1861, 1861-1865, 1865-1880, 1880-1896, 1896-1914. Professor Brebner's concluding chapter is entitled, "War and its Aftermaths (1914-1938)."

Dr. Hansen points out that "the Canadian advance and the American advance are usually considered parallel movements." He takes the position that "they were, in fact, not parallel but integral. The settlement of the Pacific area, north as well as south of the forty-ninth degree of latitude, was the product of a westward tide of people that was continental and international in origin and in route. The boundary was disregarded by eager landseekers who thought much of fertility and markets and little of political jurisdiction. In time, transportation systems, land companies, and even governmental officials understood the fundamental character of this unconcern and in adjusting policies to this realistic view recorded their recognition of the unity of the westward movement." (P. 2)

The various streams of immigration and the territorial routes followed are traced in time. The effects of war, of changes in economic conditions, of developing means of transportation, of governmental policies, of advertising, and of stories of success of settlers in either Canada or the United States are related to shifts of population. In the final chapter Professor Brebner shows how the United States and Canada, as a result of their "violent experiences" between 1914 and 1933, developed efforts "to curb the free interchange of their peoples." Before that period, "the migrants themselves had paid next to no heed to territorial sovereignty, so that the combined populations of the United States and Canada had always presented a picture of one body of North Americans making the best livings they could from what the whole continent offered at any one time." (P. 245) Any great degree of population shift between the two countries in the future is improbable.

B.A.M.C.C.



**LANDMARKS OF NEW MEXICO.** By EDGAR L. HEWETT and WAYNE L. MAUZY. Albuquerque: University of New Mexico Press, 1940, pp. 200.

The author, Dr. Hewett, the photographer, Mr. Mauzy, and the publisher can all share in the glory involved in the appearance of this, the latest addition to the "Handbooks of Archaeological History." The people of New Mexico owe a special vote of thanks to the authors and publisher.

Everyone who is interested in the culture of the early Indian inhabitants of what is now the state of New Mexico will find this book an attractive introduction to important culture centers. The general reader will be benefited most, for the brief accounts and the splendid photographs will make a special appeal to him. No one need visit New Mexico and be lost, for now there is available a handy guidebook to the fascinating Indian past of that state. Glimpses are given of the housing, the pueblo life, the handicraft activities, the ceremonial pomp, the architectural outlook, and other "priceless cultural assets" of the region. Some readers will doubtless wish that longer descriptive statements of these "monuments" had been given and that cultural interpretations had been essayed. However, such a presentation would require another volume. The authors have achieved their immediate goal of producing "a guide to the traveling public." Moreover, they have aroused an interest in New Mexico's early history and her distinguishing landmarks.

E.S.B.

**PUEBLO INDIAN RELIGION.** By ELSIE CLEWS PARSONS. Chicago: The University of Chicago Press, 1939, two volumes, pp. xviii+1,275.

Concerning the Pueblo or Town Indians of New Mexico and Arizona, this superior ethnological work brings together information that has been rather scattered and inaccessible. Now the religion and related data of Pueblo tribes may be appreciated as a unit in cultural organization. After an extended introduction which is remarkable for the setting provided, there is a thorough discussion of the peoples studied, their ceremonial organization, their spirit world, their notions of the cosmos, details of their rituals, the ceremonial calendar, and the numerous ceremonies observed. There are also an analysis and comparison in terms of parallels in the life of many other Indian peoples. The author's evaluation of the processes of change should attract ethnologists and sociologists alike. So rich in detail is this study that one may gain the impression that it is exhaustive, but the author makes suggestions for further research.

J.E.N.

**GULLAH.** *Negro Life in the Carolina Sea Islands.* By MASON CRUM. Durham, North Carolina: Duke University Press, 1940, pp. xv+351.

Mason Crum was born on the coastal plain of South Carolina. In this volume he combines the insight into the life of the Negro that he developed in his youth with careful research made in later years to produce an intimate and fascinating picture of the "low country" people. The word Gullah is a corruption of the name of an African tribe. The term has survived in common speech and today is applied to the Carolina sea island Negroes, who are culturally and linguistically distinguishable from the Negroes in other parts of the South. The book contributes to the understanding of the area and the people with whom it deals in three noteworthy ways: first, through exceptionally fine descriptions of the physical setting, the low country; second, through a wealth of information regarding the cultural patterns of the Gullah, especially their unique dialect, their spirituals, and their religious experiences; and third, through a detailed picture and a revealing analysis of conditions before, during, and following the Civil War. Photographs and other illustrative materials, such as excerpts from letters and other documents of plantation, Civil War, and reconstruction days, are used to advantage throughout the book.

JAMES E. CRIMI

**A CHINESE FIRST READER.** By CHIH PEI SHA. Berkeley: University of California Press, 1938, pp. 222.

The purpose of the book is to introduce the beginning student to the Chinese language by a knowledge of five hundred selected characters and their use in phrases and idioms. The merit of the book lies in its recognition that a reading knowledge of the Chinese language does not require such an enormously large vocabulary and that "a vocabulary of two thousand characters would equip a Western student to read modern Chinese and to carry on almost independent research." It contains fifty-four lessons. With the exception of the four review lessons, each lesson introduces ten new characters and different phrases and combinations containing these characters. The chief criticism of the book is that it fails to make use of the vocabulary in the construction of lessons containing interesting reading material for the student. The new vocabulary of the lessons is presented in isolated words and phrases that are not easy to remember. The technique of writing short stories and consecutive conversations by the use of a few simple words, a technique developed in the writing of primary readers for children, was not much employed in the construction of the fifty-four lessons of this book.

T. H. E. CHEN

**KOKUTAI: A STUDY OF CERTAIN SACRED AND SECULAR ASPECTS OF JAPANESE NATIONALISM.** By JOHN PAUL REED. Chicago: University of Chicago Libraries, 1940, pp. 274.

Kokutai is not easily defined, but may signify "the body of the country," the "national constitution," "national life," "national organization," or the "spirit of Nippon." It is not only from the political but from various other angles that Japanese nationalism is examined. For instance, Japanese attitudes in the censorship of moving pictures from abroad, the influence of Shinto religion and education, their views regarding communism and other "dangerous thought," their attitudes toward geisha houses, cafes, and dance halls, the influence of their literature and the press, patriotic societies—these and other social values represent the range of the data discussed. The author emphasizes the dominance of the sacred over the secular in Japanese nationalism in general.

J.E.N.

**RACE, LANGUAGE AND CULTURE.** By FRANZ BOAS. New York: The Macmillan Company, 1940, pp. xx+647.

This book is a collection of studies made or articles published by the author over the period 1887 to 1939, and now published with little revision or reorganization. In one of his earlier essays, included in this work, Professor Boas outlines the field and aims of ethnology and indicates a methodological approach of "investigation of bodily form, languages, and customs." (P. 638) In this collection, under the broader field of anthropology, the studies are grouped as in the title of the book.

*Race.* Biological differences between races are small and, while racial antagonism is a fact, there is no biological basis for race feeling. The author pleads for an understanding of the psychological basis for racial antagonism. He discusses the problems involved in the study of population composition and stresses the danger of error in too readily assuming that correlation of racial and group characteristics signifies causal relationship.

*Language.* One of the weaknesses in language research is the lack of knowledge concerning the historical development of any particular language, and great caution must be exercised in assuming that certain languages, because of their present seeming distinction, did not have a common origin.

*Culture.* "Sociology," says the author, "has developed through the growing recognition of the integration of culture." (P. 264) While he treats many problems that appear to be more in the field of social psychol-

ogy or sociology than of anthropology, the author asserts that "they can be solved only by the use of anthropological material." (P. 263) The author holds that "study of cultures that are historically as little as possible related to our own . . . enables us to determine those tendencies that are common to all mankind and those belonging to specific human societies only." (P. 261)

The general impression gained from a reading of these articles is the genuine intellectual honesty of the author and his sincere scientific desire to establish the validity or falsity of his fundamental assumptions.

VANDYCE HAMREN

**AS LONG AS THE GRASS SHALL GROW.** By OLIVER LE FARGE. New York: Alliance Book Corporation, 1940, pp. 140.

This is the story, for young and old to enjoy, of the American Indian at his best before the impact of the white man's aggression; of the pathetic period of his physical, spiritual, and cultural deterioration; and now, more hopefully, of the Indian's new ascendancy to a place of achievement and self-respect. The emphasis is on the Indian peoples of today, and on the changes effected by educational and industrial programs working in their behalf, with the Indian to remain nevertheless an Indian. On almost every page is a strikingly beautiful photograph of Indians representative of various tribes or nations, their habitat, their vocations or avocations, their problems and attitudes. For this visualization of Indian people and their mode of life, credit is due Helen M. Post.

J.E.N.

**COMERIO: A STUDY OF A PUERTO RICAN TOWN.** By CHARLES C. ROGIER. Lawrence: University of Kansas Publication, 1940, pp. x+198.

This study is based upon information gathered in 1935, but later changes are noted. It is a cross-sectional study of Comerio, dealing particularly with population problems; economic life; courtship, marriage, and family life; politics, government, and administration; education and the public schools; religious life; and leisure time. The stratified class relationships manifest themselves in political power, economic status, social intercourse, sex distinction, and recreation, but not to the extent of undermining interclass unity. The essential unity has come from the merging of the many complex influences that affect the practical life of these people.

M.H.N.

## SOCIAL WELFARE

**PUBLIC RELIEF, 1929-1939.** By JOSEPHINE C. BROWN. New York: Henry Holt and Company, 1940, pp. xvii+524.

Those who are interested in a compact and yet quite detailed treatment of the development of various forms of public relief during the depression years will do well to consult this volume. The decade of the 1930's has certainly been a period of destitution, and also an era of unprecedented relief and public welfare activities. During the early years of the decade there was considerable debate as to private versus public welfare, also local versus state or federal relief. As the depression deepened, the inevitable trend toward federal relief became evident. The battle began when local and even state funds became exhausted. Federal loans were the beginnings of the nationalization process. The Federal Emergency Relief Administration was the outstanding organization to provide public relief on a national scale during the first half of the decade. From 1935 on, a more permanent program was established, particularly the Works Progress Administration and the Social Security Program. Each step in the process of evolution is analyzed. An extensive bibliography of source materials is appended.

M.H.N.

**THE BRITISH UNEMPLOYMENT ASSISTANCE BOARD.** By JOHN D. MILLETT. New York: McGraw-Hill, 1940, pp. 300.

In this book the author traces the history of the establishment of the Unemployment Assistance Board and of the regulations later imposed on it. When unemployment insurance no longer met the situation and additional benefits or aid became necessary, a great deal of confusion resulted. Accordingly, a national organization was created, operating in connection with other boards but sufficiently independent so that unemployment benefits and relief were given separately and each on an independent basis. The new board sustained peculiar relations to Parliament and the Ministry of Labor, so that a high degree of autonomy was achieved. The hope that relief would be taken out of politics has not been entirely realized, and by 1937 assistance allowances approximated the level of the prevailing wage rates. The author concludes with the statement that the politician may be satisfied with the position of the board in the governmental system, but that the student cannot share this view.

G.B.M.



**THE PROBLEM OF COOPERATIVE MEDICINE.** By V. J. TERESHTENKO. New York: Work Projects Administration, 1940, pp. 78.

In this booklet a number of propositions regarding co-operative medicine are set forth and then briefly explained. These propositions deal with the concept of co-operative medicine, with group health associations, with arguments in behalf of the present system of medical care, and with statements in defense of co-operative medicine. Co-operative medicine is explained in terms of groups of people seeking democratically to obtain low-cost medical care. It is sharply distinguished from state medicine, or socialized medicine, with its plan of state-paid physicians. Co-operative medicine costs the state nothing, and it escapes the evils of bureaucracy that may accompany state medicine. It provides better care at lower cost than does competitive medicine and does not uproot the family physician system. It is an interesting extension of the Rochdale principles from the economic and commodity field to the field of welfare activities. A further statement of how group health associations are organized and how particular ones actually function would add to the worth of an already valuable document.

E.S.B.

**CANADIANS IN AND OUT OF WORK.** By LEONARD C. MARSH. Published for McGill University by Oxford University Press, 1940, pp. xx+503.

This book presents one of the reports in a series of research surveys now being made by McGill University, and carries the subtitle "A Survey of Economic Classes and Their Relation to the Labor Market." Two purposes were involved in the survey: (1) the weaving of "all the contemporary statistics which are available into a factual picture of the Canadian working force, employed and unemployed"; and (2) the furnishing "of a social perspective."

The Canadian working population numbers about four and a quarter million, and the survey begins with a classification of these gainfully employed into eleven classes and into farmers and farm workers. Statistics are presented which disclose the economic status of these classes of workers. In order to give a complete picture of the status of the occupational classes, a portion of the survey undertook to inquire into the regional and racial differences playing about in the total situation. There are maritime provinces, prairie provinces, mining areas, farming areas, rural and urban divisions to be considered with respect to Canada's regionalism. The ethnic base of the population has been principally British and French, and it is interesting to note that if the English, Scotch, and Irish are regarded as separate groups, the French become the most numerous. Canada has



170,000 Jews, 85 per cent of whom are urban dwellers living mainly in Montreal and Toronto. The study reveals some interesting data with respect to occupational choices and opportunities of the various racial groups in Canada.

The report concludes with an analysis of the unemployment situation in Canada and an inquiry into the social policies to be pursued in the furtherance of democracy, entailing the removal of the distinctions which result in class conflict. The director of the research studies believes that only through the establishment of positive policies can a democracy abolish the tension and frictions of unequal opportunity by peaceful and constructive methods. These policies are indicated by the pictures drawn of the economic, cultural, regional, and racial problems of Canada's workers.

M.J.V.

**MEN ON THE MOVE.** By NELS ANDERSON. Chicago: University of Chicago Press, 1940, pp. xiii+357.

The first chapter declares that "the hobo is no more." The problem has shifted to "migrants on the move." They are moving, not as single men, but in groups or in numbers of unattached men and as families. The problem is one of unemployment and of peculiar kinks in human nature. Industrial changes and agricultural changes are both causal factors. The labor market has failed these people. The solution is one of relocation and of obtaining new jobs in a different part of the United States. The plight of hundreds of thousands of our citizens who are "on the move" is extensively described, and vividly portrayed in numerous excellent photographs.

The problem is partly federal. No one locality or state can solve it alone. The migrants cannot be expected longer "to assume all the risks and costs of their re-location." A maximum of co-ordinated effort of local and national agencies and of the migrants is needed. The solution, suggests the author, is not in "diminishing the migrancy," but rather in "guiding it so that the volume and direction of migration will be consistent with the varying needs of the labor market." An excellent tribute is paid to the recent Secretary of Commerce, Harry L. Hopkins, as one who recognized "the migrancy problem in its proper relation to the larger problem of unemployment," and who helped to bring public office and social welfare together "as a function of responsible government." Some readers will wish that the author had given further attention to the solution of a problem which is universally recognized as serious. More critical readers will wonder why the weaknesses in the present economic order itself which make migrancy so disorganizing were not more extensively analyzed.

E.S.B.

**MEN, GROUPS, AND THE COMMUNITY: A SURVEY IN THE SOCIAL SCIENCES.** By THOMAS H. ROBINSON. New York: Harper & Brothers, 1940, pp. xxxiii+965.

This book is designed as a survey textbook in the social sciences and is prepared by the faculty of Colgate University. Part I deals with specialization, group ways, the community, communication, and propaganda, and is designed to give the beginning student a perspective. Part II describes special features of the community, dealing with some fifteen items, particularly governmental and economic features. This is followed by a brief discussion of social stability and change (Part III). The last divisions (parts IV and V) deal with some problem situations and how these may be solved. The material is concisely presented with graphic illustrations, followed by suggested problems for discussion or investigation and brief bibliographies.

Survey courses seem to be the vogue in college education. In the social science fields, some deal with problems of modern society with a minimum emphasis on the contributions of the various sciences, whereas others stress the place of the different disciplines in the analysis of social conditions and problems. The present volume blends these approaches. Considering the fact that a number of writers collaborated in the production of it, the material is well integrated. However, one may question the desirability of giving freshmen or sophomores a smattering of each of the social sciences without going into the background of the topics considered in order to orientate the students thoroughly in the respective fields.

M.H.N.

**SOCIAL PROBLEMS.** By CARL M. ROSENQUIST. New York: Prentice-Hall, Inc., 1940, pp. xxvii+519.

Books of this character, if the authors wish to deal adequately with the subject, of necessity cover a variety of topics. This raises the question of emphasis, omissions, methods of approach, and amount of detail material to be included. Rosenquist has selected problems which pertain to the family, the changing community, our changing economy, political maladjustment, personal defectiveness and disorganization, antisocial forms of behavior, and race and nationality. He regards it as standard practice not to enumerate the books, monographs, and articles which constitute the background of the particular field involved, but to retain the essentials while eliminating unnecessary details. Very few figures and quotations are given, and only selected bibliographies are presented. Inasmuch as this procedure makes for simplicity of treatment, there is less danger of a book going out of date soon after it is published. Yet in spite of the eliminations

of much of the available statistical and other materials which might have been included, several sections are noticeably based upon materials that are old. No wonder, for nearly 400 subtopics are given, covering a wide range of subject matter. Social conditions are changing so rapidly that it is well-nigh impossible to keep pace with every phase of even a limited number of social problems. Generalizations are risky. But in spite of its generalized character, the volume can readily be used as an elementary textbook, leaving it to the teacher and the students to supply concrete materials and topics for discussion.

M.H.N.

**THE WORLD'S NEED OF CHRIST.** By CHARLES A. ELLWOOD. New York: Abingdon-Cokesbury Press, 1940, pp. 238.

In the same vein, but in more pointed fashion, the author carries forward a line of reasoning which has foundations in his earlier *Reconstruction of Religion* and his *Christianity and Social Science*. In this work he emphasizes the importance of the social teachings of Jesus of Nazareth as the only antidote for the disintegrating tendencies of our modern "sensate" civilization, a civilization dominated by sense impressions and sense satisfactions, or a civilization that is "body-minded plus thing-minded." Without mincing words the author points out the ways in which science, philosophy, religion, the church, business, industry, politics, and international relations are failing to perform according to the social principles outlined by the founder of Christianity. A few of his generalizations may be cited:

Sensate science cannot deal with the intangibles and imponderables in human relations.

A science which deals only with sensate values is inadequate to solve human problems.

None of the secular ethicists, indeed, seems capable of anything even approaching the Sermon on the Mount.

The church has failed because it failed to . . . demand the imitation of Christ in every department of life, whether of individuals or of communities.

Moreover, it was just the lack of a Christianized political and economic life which gave Fascism and sovietism their chance.

The business and industrial world still for the most part remains dominated by purely materialistic interests.

The supreme human group (the state) has remained pagan.

In order to get rid of war, the first thing to do is to get rid of that kind of peace which conceals warlike attitudes.

In his concluding chapter, Dr. Ellwood discusses the "reconstruction of our civilization." Here he approaches the problem of how to get the

socio-Christian principles put into operation. He suggests three lines of procedure: namely, the subordination of body-mindedness and thing-mindedness to spiritual-mindedness, the teaching of universal love or active good will, and the arousing and organizing of enthusiasm for the socio-Christian cause. Within these broad lines are many details and procedures that call for further attention. Since the days of Washington Gladden and Josiah Strong the need for the daily application of socio-Christian principles has been stated with ever-changing clearness, but the problem that still baffles is the concrete and specific technique for getting church and business and the state to change their fundamental ways. A development such as the co-operative movement is suggested by the author as a means of reaching a socio-spiritual goal. It is quite probable that this suggestion needs further consideration as one of the major techniques for achieving a new and constructive social order.

E.S.B.

**BELGIAN RURAL COOPERATION.** By EVA J. ROSS. Milwaukee: The Bruce Publishing Company, 1940, pp. xiv+194.

Belgium is known for the density of its population, composed of persons of very widely different tastes, and for its ability to feed the masses. Agriculture plays a vital part in Belgian economy, and agricultural activities are very largely conducted on the co-operative lines. But Belgian farmers have faced a crisis due to a multitude of factors. Miss Ross has made a careful sociological analysis of the co-operative organizations. She begins her report with a description of the physical and cultural setting which one must know in order to understand the Belgian economy, for agricultural adjustments had to be made to the basic life conditions. The agricultural crisis is described and analyzed as a foundation for the examination of the adjustment subsequently made. How the Belgians solved the agricultural difficulties through co-operation is described in detail, including the action taken by the government, the work of private co-operatives, and the role of the clergy. The Belgische Boerenbond (League of Belgian Peasants) is by far the most important of the co-operatives, but the Eigenaars en Landbouwersbond van Brugge is the oldest. Other co-operatives are meeting vital needs also. The story of the organizations reveals how a courageous people faced difficult situations but through planning, organization, and diligent effort succeeded in mastering the situations. However, despite the advantages of co-operation and the fact that conditions were decidedly improved, the Belgian farmers are not as yet assured of a secure future. Since this book was written prior to the fall of Belgium, no mention, of course, is made of the present conditions.

M.H.N.

**THE RAPE OF THE MASSES.** By SERGE CHAKOTIN. New York: Alliance Book Corporation, 1940, pp. x+310.

Serge Chakotin, pupil of Pavlov and friend of H. G. Wells, has written this book with the purpose of relating "political action to the modern data of the exact sciences, to see, whether, perhaps, political action is not primarily, like all human action, a form of biological behavior." He states that the book first appeared in France, but too late "to lead those who direct human destinies to consider the laws and the new facts" expounded in it. The psychology by which the masses are best controlled is explained by the author in terms of Pavlov's theory of conditioned reflexes. The success of Hitler's propaganda is not due to any fundamentally sound knowledge of psychology, but merely to an unconscious use, hit upon by intuition, of the laws defined by Pavlov. Chakotin describes how Hitler has utilized time and time again with remarkable power the phenomenon of "psychical violence." His propaganda was designed to arouse fear not only in the minds of the German people but in the world. Several characteristics of Nazi propaganda are enumerated, namely, (1) appealing to the combative impulses of man, (2) frenzied social demagoguery in international politics, (3) the use of sudden force striking heavily, (4) trickery and deception, (5) utilization of the suggestion of affirmation and promises, avoiding always the use of the conditional tense. Exaggeration, menace, fear, and ecstasy are the watchwords Hitler is constantly using in connection with his propaganda. The author's enthusiasm makes itself readily apparent in the book and succeeds in giving his proposals for combating Hitlerism added importance.

M.J.V.

**DAILY LIFE IN ANCIENT ROME.** By JEROME CARCOPINO. New Haven: Yale University Press, 1940, pp. xvi+342.

Many books have been written about ancient Rome and the Empire, but it is doubtful whether any one of them describes so engagingly the life of the people and the city of Rome at the zenith of the Empire. The period selected begins about the middle of the first century of our era with the reign of Claudius and continues through the reigns of Nero, Trajan, and Hadrian.

The first part of the book describes the physical and moral background of Roman life—the extent and population of the city, the nature of housing, social classes, marriage and the family, education, and religion. The second part, "The Day's Routine," describes in detail how the Roman spent his time from early morning to evening, his attention to the



care of his person and dress, the principal occupations, entertainment by shows and spectacles, et cetera. Throughout the book, the reader may feel as if he were an actual spectator looking in upon a living people in a functioning city. The Roman culture, with its strength and weakness, is shown with rare insight by this author for the very period when it reached its zenith of leadership in the second century.

J.E.N.

**LOWELL: A STUDY OF INDUSTRIAL DEVELOPMENT.** By MARGARET TERRELL PARKER. New York: The Macmillan Company, 1940, pp. xii+238.

This is a community survey of Lowell, Massachusetts, in which the chief emphasis is placed upon industrial development. Lowell is a city owing its existence to textile mills and is unique in that its "origin and growth . . . constitute the first instance in America of the development of a city of the primarily industrial type." In 1936 it had completed a growth of a hundred years; in that century of time it had attained the distinction of being a model manufacturing community and of offering itself as America's leading center of cotton manufacture. But at present it finds itself in a state of decline, a decline that set in at the close of World War I. From employing twelve thousand workers in the cotton industry in 1918, it now employs less than three thousand, and its population dropped from 112,959 in 1920 to 100,114 in 1935, with about forty per cent of the population receiving some form of relief from city, state, and federal governmental agencies. Competition with industry in the South, high taxation, and high living costs have been in part responsible for the decline. The author concludes with some good reflections upon the necessity of co-operation among city officials, taxpayers, and wage earners and employers if Lowell is to be restored to its former position.

M.J.V.

**THE IMMIGRANT IN AMERICAN HISTORY.** By MARCUS L. HANSEN. Cambridge: Harvard University Press, 1940, pp. xi+230.

The late Professor Hansen possessed a social vision that gave to his historical writings a special significance. In this work he returns repeatedly to the question: How did immigration affect the early history of the United States? He also raises the related question: How did the immigration of 35 million individuals to the United States affect "the standards of conduct, forms of community activity, ideals of personal success, pastimes and pleasures that are considered American"? His chapter on the "Odyssey of the Immigrant" is an essay of no mean literary and



sociological merit. Instead of seeing the immigrant as a radical and restless person, the author feels that for the most part the immigrant has clung closely to the folkways of the old countries. The immigrant well illustrates the philosophy of individualism. He came seeking an opportunity for "individual success," and, given that opportunity, he usually "made good." Perhaps the least important and least fitting of the chapters is the one on "Immigration and Puritanism." In the last chapter on "Immigration as a Field for Historical Research," a number of problems are set forth. For example: What effects did the American scene have upon immigrants? When and why did the immigrant become ashamed of being "different"? How were the immigrant's principles and morals affected by American life? It is also suggested that "the sociology of the 160 acre farm" is worthy of research.

E.S.B.

**AS THE TWIG IS BENT.** By LESLIE B. HOHMAN. New York: The Macmillan Company, 1940, pp. 291.

"If you are constantly unhappy, constantly disillusioned, or constantly unable to attain your ambitions, look for basic faults that gained the upper hand in you before you were 15. . . . The reasons are there. They are the same reasons that will be trained into your children if you are not careful." With this statement as his underlying theme, Dr. Hohman, associate in psychiatry, Johns Hopkins Medical School, presents a book which is full of specific and clear-cut suggestions for use by parents in rearing their children. Scientific terminology is conspicuous by its absence. Footnotes are not in evidence.

The reader is impressed with the author's directness in dealing with the problems under discussion. Although he is not dogmatic, he sets forth a definite course of actions for each problem as it arises. Some of his methods, such as wrapping tightly in blankets a child with temper tantrums, may seem drastic, but effective as evidenced by the actual cases cited. In twenty-six chapters the author deals with the problems of children from birth through adolescence. The titles of a sampling of these chapters well indicate that the book is written with conscious reader appeal: "Spank—If You Must," "Day-dreams and Fairy Tales Have Their Uses," "A Leash For the Green-Eyed Imp," "Girlish Boys and Boyish Girls," and "Sweet Sixteen and—." Dr. Hohman concludes his book with a final word to parents. "The nearer fathers and mothers come to a realization of the breadth of their responsibilities, the less they will trust to luck and unthinking parental love."

DAVID DE MARCHE

**SPEAK UP FOR DEMOCRACY.** By EDWARD L. BERNAYS. New York: The Viking Press, 1940, pp. 127.

From the Public Relations Counsel's point of view, the author develops "A Practical Plan of Action for Every American Citizen." After devoting five chapters to a definition of democracy, reasons why democracy must be defended, answering accusations against democracy, and exposing the *saboteurs* of democracy, Bernays dips into his own professional field, that of molding public opinion.

Specific and detailed information on the use of various media of communication is preceded by a general discussion on underlying attitudes, motives, and symbols. In addition to the most common channels of communication—newspapers, radio, and motion pictures—the author amplifies less-known vehicles of information. He canvasses the use of letters, pamphlets, and leaflets; the place of debates, symposiums, panels, and forums; the effectiveness of telegrams, billboards, stickers, and buttons in the cause of defending democracy.

Seven appendices, containing a wealth of factual material, go to make this book an excellent reference source for individuals or groups interested in shaping public opinion. This workable blueprint for action reveals the author's experience in World War I as a member of the United States Committee on Public Information.

D. F. DE MARCHE

**THE CCC THROUGH THE EYES OF 272 BOYS.** By HELEN M. WALKER. Cleveland: Western Reserve University Press, 1938.

The data for this study were gathered by ten graduate students in the School of Applied Social Sciences, Western Reserve University, under the direction of the author, who is Associate Professor of Family Case Work in that institution. The findings show that the majority of the boys were satisfied with their camp experience. Almost all of them had gained in weight and health. Most of them felt that they had benefited socially from adjustment to camp life. It is believed, however, that personality development in camp was largely contingent upon the social adjustment of the recruits upon entering the CCC.

Most of those interviewed criticized some aspect of the CCC, and many of these criticisms raised questions fundamental to the whole program, such as the following: What should be the criterion for selection of enrollees, their need for or their probable value to the CCC? What should be the considerations in choosing personnel? How far should the CCC go in its program of vocational education?

H. C. HARMSWORTH

**GUIDEPOSTS FOR RURAL YOUTH.** By E. L. KIRKPATRICK. Washington, D.C.: American Council of Education, 1940, pp. x+167.

For three out of five farm boys who reach working age each year, there are now no jobs on the farm, and the once broad road to jobs in urban commerce and industry has been practically closed for the last ten years. Of the 21,000,000 Americans sixteen to twenty-four years old, nearly half live on farms and in villages. Is it any wonder that what the young people of the country want most is jobs? Next to jobs, they desire recreation, not simply entertainment, but creative leisure activities. Some of the leading chapter headings, which indicate what communities are endeavoring to do for rural youth to provide for them the fuller way of life, are "Education for Life," "Time for Play," "Going to Church," "Calling the Doctor," "Establishing Homes," "Organizations for Youth," and "Young People and the Community Program." In these chapters one can discern how inescapably the welfare of youth is tied up with the welfare of the community.

M.H.N.

**ABSTRACTS OF THE LAWS PERTAINING TO CO-OPERATION IN THE UNITED STATES OF AMERICA AND ITS POSSESSIONS AND TERRITORIES.** By BERNHARD OSTROLENK, Project Director, and V. J. TERESHTENKO, Project Supervisor. New York: Work Projects Administration, 1940, pp. 350.

In the Introduction Mr. Tereshtenko points out some of the difficulties involved in the current usages of the term co-operation. In some laws the emphasis is on "the intrinsic characteristics of co-operative organizations"; and in others, on the more formal aspects. This division is paralleled by legislation that is more or less uniform for all co-operatives, or that provides regulations of co-operatives "dependent on the nature of their economic activity." Then there is legislation that relates to co-operation in its broad meaning, and also legislation that deals with co-operatives in the specific sense. In this volume these and other problems are met skillfully. The abstracting has been done well, and a valuable document has been produced both for practical purposes and for the research student. If the exhibit is uneven and uncorrelated, the cause lies in the laws and not in the way the volume has been prepared. From Alabama to Wyoming and from Alaska to the Philippine Islands the situation regarding laws pertaining to co-operatives, up to and including 1939 for the most part, has been ably presented. May further studies of this type be forthcoming.

E.S.B.

**MATCHING YOUTH AND JOBS.** By HOWARD M. BELL. Washington: American Council on Education, 1940, pp. xiii+277.

This book combines a report on worth-while social research in two cities (Baltimore and St. Louis) with a review of many projects in vocational guidance, training, and placement throughout the entire country. The bookmaker's art has been aptly employed in type and binding. Modern pictures emphasize the various phases of the problem discussed.

Research both in the field and in previous studies was planned and carried out in such ways as to be helpful to other communities. For while the book is the project of a joint program of the American Youth Commission and the Employment Service Division of the Social Security Board, the approach was purposely that of the local community. The community is here defined as "The local labor market, an area within which workers . . . can move from job to job without necessarily changing his residence." It is urged that further studies and programs of action be based on the areas served by local employment offices. The Commission has endeavored to discover what a practical occupational adjustment program is, how it may be carried on by co-operating community agencies, especially the schools, and the values in having such a program carried out as part of the entire educational program. The newer points of view in sociology and social psychology underlie the study and give the findings added value for teachers and others using the study. There are many usable ideas that are available for schools, counselors, and other community leaders. Changing communities, changing occupations, changing demands for training are all classified, and the variety of school approaches required to help place the right person in each of the eighteen thousand vocations is indicated.

DAVID E. HENLEY  
WHITTIER COLLEGE

**POPULATION TRENDS AND PROGRAMS OF SOCIAL WELFARE.** (Reprinted from *The Milbank Memorial Fund Quarterly*, Vol. XVIII, Nos. 3 and 4, 1940.)

The six papers by authors pre-eminent in their respective fields were presented at the Eighteenth Annual Conference of the Milbank Memorial Fund in April, 1940. The underlying question is: What effect will present-day population trends, if continued, have on social welfare, child welfare, education, security, and public health? Each of these problems furnishes the grist for a separate paper. The concluding article shows that programs of social welfare need to be adapted to a changing population.

J.E.N.

**CHELTENHAM TOWNSHIP.** By ARTHUR HOSKING JONES. Philadelphia: University of Pennsylvania Press, 1940, pp. xiv+173.

This readable little book describes a residential suburban area of 5,400 acres and 18,000 people which is an integral part of the Philadelphia Metropolitan District of Montgomery County, Pennsylvania. Cheltenham is approximately ten miles north of the center of the city. The treatise might well be used to demonstrate to students what is involved in careful research practice and sound sociological theory, and how to present a readable summary of the results to the public. Using the history of the growth of cities throughout the world and the history of this area specifically as a backdrop for the stage setting, the author brings Cheltenham Township, its people, its schools, its business, its recreation, and its social organizations as exhibits to show the inner workings of a suburban community. One of the chief functions of scientific sociology is to analyze—to show “What Is” and “What May Be.” By questionnaires, astute interviewing, careful consulting of records, et cetera, this community and its innermost workings are made clearly understandable. “What Is” is utterly and accurately shown. The study would have been more palatable, although perhaps less scientific in a narrow sense, if some of the “What Will” or “What May Be” could have been intimated. The book makes a constructive contribution to our literature in its field.

GLEN E. CARLSON  
REDLANDS UNIVERSITY

**PLANNING THE COMMUNITY SCHOOL.** By N. L. ENGELHARDT and N. L. ENGELHARDT, JR. New York: American Book Company, 1940, pp. xix+188.

This volume proposes planning for schoolhouses that will extend their use considerably beyond a traditional role. According to the vision of the authors the school of tomorrow through its facilities should be permitted to contribute to the improvement of living for adults as well as for children. “A larger proportion of adults in our population, a shifting and complicated social and economic structure that calls for understanding and adaptation, terrifying difficulties in the preservation of freedom—these things call for learning at all stages, in all the crises of our lives.” Duplication of facilities would be avoided so that a maximum of all the facilities needed in a community could be provided. Likewise, it is proposed that integration among the services organized to meet community needs would develop, thereby enhancing community solidarity and democratic living throughout our nation. This matter of co-ordination between



physical planning for education and for other aspects of community life is referred to by the authors as a new stage in American school-plant development, a stage that will see less formality in equipment, a more interesting educational and social atmosphere in corridors, classrooms, laboratories, and libraries. "The child school of tomorrow is being developed on the basic democratic principles of human living. It is a school designed to bring out the best characteristics of individuals and to make for successful living through each day of school life. Thus the school planned for child needs also conforms in many respects to the school designed to meet adult needs." The volume includes some forty-four illustrations of the effort to design educational centers in terms of the full implications of community use.

LOIS DINGILIAN

**JUVENILE DELINQUENTS GROWN UP.** By SHELDON and ELEANOR GLUECK. New York: The Commonwealth Fund, 1940, pp. ix+330.

*Juvenile Delinquents Grown Up* is a follow-up study of the authors' earlier publication, *One Thousand Juvenile Delinquents*, which was a report of the careers of a thousand delinquent boys brought before the Boston Juvenile Court and studied and treated by the Judge Baker Guidance Center of Boston. The major emphasis in that report was placed on the high rate (over 75 per cent) of recidivism among these youths during a five-year period immediately following treatment at the Judge Baker Guidance Center. The average age of these youths at the time of their treatment at the Center was thirteen and a half years. Ten years have now elapsed since the first five-year follow-up period of these renowned delinquents. In *Juvenile Delinquents Grown Up* the Gluecks present what happened to these same delinquents during a second and third five-year period since the original study was completed.

The authors found that as these delinquents got older there was a decline in their delinquent behavior; the seriousness of the offenses of those who continued in criminal careers greatly lessened with the passage of years; delinquency tends to run a more or less steady and predictable course, regardless of the age at which delinquency as a career was begun; the natural process of maturation seems to be accelerated or retarded by certain personal and social traits of the offender and his family—native endowment, ethnic origin, type of parental discipline, school achievement, mental health, type of neighborhood, social environment, and so on.

The book is a most careful sifting of factors that may explain delinquency. Yet these factors are so exceedingly complex and the groups studied are so highly varied that it is too dangerous to draw any general



conclusions. It would have been of greater scientific import to have studied two or three hundred boys from a more homogeneous community.

The Gluecks devote considerable attention to the prediction of the offenders' response to treatment. Their prognostic tables are detailed and carefully constructed. The value of such tables to judges and peno-correctional administrators is inestimable. Such precision instruments greatly aid in eliminating guesswork in both the study and the treatment of the offender.

There is a detailed discussion of the methods employed by the Gluecks in their research study of these delinquents. This "map of the road" is a substantial contribution not only to criminological research but to general methodology as well.

P.V.Y.

**144 SMALLER CITIES.** By EDWARD L. THORNDIKE. New York: Harcourt, Brace and Company, 1940, pp. 135.

This is a companion book to *Your City*, and similar facts have therefore been gathered for 144 cities of 20,000 to 30,000 population as of the 1930 census. These cities are compared as to number of deaths, school attendance, home ownership, domestic installations of electricity, number of telephones, illiteracy, rentals, teachers' salaries, et cetera. The cities are then ranked according to various criteria of the good life and according to ways to improve cities. In keeping with the statistical method, several tables of correlations are available for those who want them. Like its predecessor, this book suggests a method for any citizen to measure the qualities of his own or other cities.

J.E.N.

**CHICAGO RECREATION SURVEY.** Recommendations of the Commission and Summary of Findings. Edited by ARTHUR J. TODD. Published by the Chicago Recreation Commission, 1940, Vol. V, pp. 98.

This fifth and final volume of the Chicago Recreation Survey presents recommendations regarding recreational planning, facilities, activities, finances, personnel, and regulation, as well as a summary of the findings of the entire survey. The earlier volumes dealt with public, commercial, and private recreation, with a special volume devoted to recreation in the Chicago community areas. An enormous array of factual material is presented. No other survey has excelled the Chicago study in extent and thoroughness.

A city-wide recreation plan is recommended, with special attention given to local needs, added facilities, and continuous study. In the general

summary it is stated that the outstanding fact of the recreational and social history of the past few decades is the marked increase of leisure, both voluntary and involuntary. This situation demands collective action and the assumption of public responsibility for it. Local communities, private agencies, and certain forms of commercial amusements were hard hit by the depression. In this emergency the federal government partially met the new needs by expending large sums of money for recreation purposes, as much as \$300,000,000 in 1936. This, however, is only a fraction of the total amount expended for recreation. Two fifths of the national expenditure for recreation, which total is estimated at \$10,000,000,000, goes out through commercial channels. Chicago spends nine times as much for commercial amusements as for public recreation, nearly twenty-five times as much as for private recreation. Liquor and gambling constitute the most expensive items of commercialized leisure. The annual bill for them is sufficient to buy all the churches in the city. The detailed summary of all phases of recreation in Chicago totals 114 items.

M.H.N.

**CONTROLLED FERTILITY.** By FRANK W. NOTESTEIN and REGINA K. STIX. Baltimore: Williams and Wilkins Company, 1940, pp. xiv+201.

This book deals with the effectiveness of birth control clinics. For this purpose the Birth Control Clinical Research Bureau of New York City was utilized for study. The method of appraising effectiveness is carefully presented and critically followed. The figures show that among the women coming to the clinic for advice a high degree of effectiveness was achieved. Furthermore, in the case of the use of other than the prescribed contraceptives, women after having attended the clinic reported a higher percentage of effectiveness. The study concludes that clinic attendances prevent more than 90 per cent of the pregnancies that would otherwise have occurred. It also criticizes the birth control movement for being too much occupied with the limitations of fertility and overlooking the freedom to be fertile.

G.B.M.

**REPORT ON THE SEX QUESTION.** By the Swedish Population Commission. Baltimore: The Williams and Wilkins Company, 1940, pp. xx+182.

The declining birth rate in Sweden led to the appointment of a commission in May, 1935, for the purposes of studying various aspects of the population of Sweden and of preparing recommendations for reforms promoting the foundation of families and the health of mothers and children. This book offers the results of one of the studies made by the

Commission, a report which "emphasized that the direct cause of the declining fertility of the Swedish people must be sought in certain changes in the sex life of the individual."

Some significant findings have been made by the Commission. The principal ones are that (1) birth control is being practiced in the overwhelming majority of marriages and marriagelike sex relationships; (2) child limitation is effected more frequently by preventing pregnancy than by interrupting it; (3) abortion is spreading widely; and (4) abortions are more common in extramarital relationships than in marriage. The final chapter on sex enlightenment reveals the Commission's point of view toward sex education in Sweden: "To some extent information on contraceptive technique could be given in the general adult sex instruction which is part of the mass educational campaign. . . . The more candour, straightforwardness and seriousness there is in sex instruction, the better cultivated the country's youth will become." It is recognized that social and economic reforms aiming to protect children and educational efforts to give youth a more favorable attitude toward family life are essential if Swedish fertility is to be increased.

M.J.V.

**COMMUNITY PLANNING FOR YOUTH.** By THEODORE LEE RELLER. Philadelphia: The Public Education and Child Labor Association of Pennsylvania, 1938, pp. iii+109.

It was upon request that Dr. Reller prepared this "manual of suggestion" for remedial action concerning the out-of-school youth problem, which is essentially one of maladjustment. Proceeding on the theory that the purpose of education is adjustment to life and that society should offer guidance until it is achieved, he delegates the responsibility of directing orientation to the educator and ultimately to the community. The various activities of private and governmental agencies in this respect are sporadic and sometimes duplicate. Because of the strategic position of the school, it is the task of the educator to organize these programs into a functional and effective whole. The instrument whereby this can be accomplished is a co-ordinating council or community planning group composed of representatives of all those interested community agencies. Here the author offers invaluable concrete advice concerning the basic materials and the nature and the procedure of the work necessary for constructive planning; and questions are added that would serve to evaluate the programs evolved.

OLIVE MELINKOFF

**MODERN MARRIAGE.** MOSES JUNG, Editor. New York: F. S. Crofts and Company, 1940, pp. xiv+420.

This book represents the outcome of a course on Modern Marriage at the State University of Iowa by a group of experts in their respective fields. The order of subjects presented, however, is somewhat peculiar. The first two chapters deal with family disorganization. Chapter IV relates to conflict in marriage, and in the eighth chapter we eventually come to the legal aspects, followed by the biological and eugenic backgrounds of family. The chapter on "The Physical Aspects of Marriage" is most detailed. It is interspersed with appropriate illustrations of both the male and female anatomy and includes a frank discussion of birth control. Effects of marriage on character, religion, and the family and guiding principles of child welfare are additional subjects presented. A separate chapter deals with the foster child. Family budgets, income, savings, and standards of living are also discussed.

G.B.M.

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## SOCIAL THEORY

**MORAL LEADERS.** By EDWARD H. GRIGGS. New York: The Abingdon Press, 1940, pp. 240.

Six leaders are selected from history, and their moral leadership qualities are analyzed. Socrates is shown to be a man who kept faith "with what is fundamental in all men." In other words, all social relationships are on a safer basis if the participants understand their nature than if ignorant at this point. Saint Francis of Assisi illustrates man's "transparent spiritual sincerity." He lived close to nature and to man. Erasmus was one of those fortunate persons who made his living "by teaching what he most of all wished to study." The author confesses to having the aim that Erasmus achieved, namely, of emancipating people from prejudice and ignorance and of promulgating progressive culture and moral reform. Carlyle is revealed as a prophet on a mountain, as one who hates shows, as one who does his duty with all his might. Emerson stands out as an American who insisted that "we need not rest forever on the culture of Europe" and that "the great life," high thinking, and noble art can all be achieved in the new world. Tolstoi's career is followed along its contrasting expressions until it achieves far-reaching heights, such as the author puts as follows, "He who cuts himself off from any part of our common humanity does so to his own moral detriment." The style is popular and the insight is reliable. The readers of this book will find the observations refreshing and stimulating.

E.S.B.

**PERSONALITY AND PROBLEMS OF ADJUSTMENT.** By KIMBALL YOUNG. New York: F. S. Crofts and Company, 1940, pp. x+868.

In this almost encyclopedic study of personality the author has amassed a wealth of material and has organized it satisfactorily. Part I deals with the "foundations of personality"; it ranges from "constitutional foundations of behavior to theories and types of personality." Part II is devoted to those problems of personality which arise out of school, family, and community relationships. The order here might have been changed, giving first consideration to the problems that arise in marriage and the family. Except for two or three chapters that take up neuroses and psychoses, the treatment is centered on normal personality development. Part III, on "certain wider implications," analyzes integration and balance but is not so well handled or so well developed as the first two parts, which after all comprise the bulk of the treatise. A valuable "outline for writing a case history" is appended.

The approach is consistently that of social psychology as interpreted by sociology. Many research sources have been tapped. Appropriate case materials are used as illustrations. Terms and concepts relating to personality are redefined in line with the latest and best psychosocial viewpoints. The author appears to be master of his materials at each step of his journey with the human individual in the latter's adaptive adjustment to his material and social environment. Some readers, however, will wish that personality had been analyzed further in its leadership aspects or when it is engaged in making over its material environment and particularly its social environment.

E.S.B.

**WAR PROPAGANDA AND THE UNITED STATES.** By HAROLD LAVINE and JAMES WECHSLER. New Haven: Yale University Press, 1940, pp. x+363.

This timely and interesting book has been prepared for the Institute of Propaganda Analysis for the purpose of informing United States citizens about the propaganda with which they are being confronted at the present time. This is an age of competing propagandas according to the writers of the Preface, and the function of the propaganda analyst is that of assisting the citizens in their choice between rival propagandists and the means and ends, methods and purposes, which they employ.

The two authors have undertaken the examination of the war propaganda materials and methods now flooding the country. Critical estimates of both the Nazi and Allied propaganda are given without apparent bias. One of the most significant contributions is that of disclosing



just how the makers of propaganda utilize the existing set of prejudices of a people to build their cause. Propaganda of pathos and propaganda of hatred are fully described with telling effect. Most interesting are the analytical accounts which compare the propaganda of the Germany of 1914 with that of Nazi Germany.

The book is furnished with a set of illustrations, all nicely selected. A most stimulating chapter on the modern improvements in the propaganda game reveals how both the short-wave radio and the newsreels are now being employed by the belligerents. It is all very revealing. Does propaganda win wars? Or do guns? This is the mystery which the book attempts to solve.

M.J.V.

**PRINCIPLES OF ABNORMAL PSYCHOLOGY.** By A. H. MASLOW and BELA METTELMANN. New York: Harper and Brothers, 1941, pp. x+638.

This is a splendid text offering to the student of abnormal psychology a finely integrated picture of the many things that contribute to the psychologically disturbed individual. The authors have not only brought to the book their own wealth of clinical observations and experiences but have also drawn upon the writings and laboratory results of the best authorities. The very first chapter is utilized to present a typical case history, outlining in detail the nature of the breakdown, previous difficulties experienced by the patient, the patient's conditions between periods of attack, childhood history, and the treatment and outcome of her condition. This is followed by an excellent general discussion of the whole case with an analysis of the technical points involved. The student is thus introduced to the proper procedure and methodology for studying cases of psychologically disturbed persons.

The whole text proves to be an illuminating treatise on abnormality in society. Written from a point of view that is functional rather than academic, it becomes a practical and highly useful book. The case histories cited to illustrate theory are revealing and significantly interesting. From the study of the abnormal, it is well to note how much information is divulged with relationship to the normal. Here, the authors have been wise to indicate clearly just how the particular culture patterns of a society have to be utilized as a framework for the determination of normality, and one of the best portions of the book is devoted to a lucid discussion of the aims, nature, and techniques of psychotherapy. The book should be welcomed enthusiastically by those interested in any phase of psychology.

M.J.V.



**GERMAN ECONOMY 1870-1940.** By GUSTAV STOLPER. New York: Reynal and Hitchcock, 1940, pp. xx+295.

This book is another that "reveals" the basic trends of German business enterprise toward central control. Nazism is said to have little that is new to its credit, owing to the continuity in the underlying trends of German history. Essentially, Nazism is heir to the past, but there are aspects of German totalitarianism that may be regarded as new in their present synthesis if nothing else. The author points out correctly, however, that the German people have experienced no age of individualism, but have instead been steeped in "Statism," militarism, and regimentation. It is also maintained that Nazism cannot be understood on economic grounds. There is detailed discussion of Germany's industrialization, finance, capitalism, protectionism, nationalization of railroads, banks, and heavy industries, the social reform program, the rise of the cartel system, et cetera. The significant economic, social, and political problems during the World War, of the Weimar Republic, and of the Third Reich are sketched in turn, until one realizes that Hitler fell heir to a Germany desperately waiting for a leader such as he.

J.E.N.

**GEOGRAPHY IN HUMAN DESTINY.** By RODERICH PEATTIE. New York: George W. Stewart, 1940, pp. 323.

The author converses with his readers in a free and easy style and interestingly carries them along through this discussion of the effects of physical environment on human life. He is careful not to assume too much for geographic influences. He sees history as "but a series of provincial stories" and civilization as "a kaleidoscopic pattern of provincial colorings." Three factors determine the color of these provincial colors: (1) "the character of the local earth stuff from which man builds," (2) "man's cultural inheritance," and (3) "the invention and the ingenuity of the local group." Within this framework of governing ideas the author reviews such general themes as world distribution of land, mountain barriers, climatic energy, culture origins, western war front, eastern war front; and such localized topics as Khyber, Suez, Palestine, Italy, the corn belt. The author distinguishes between topography, "the study of a single slope"; chorography, "the study of a small area"; and geography, "the reciprocal relationship between physical environment and life." In this book a popular and original approach is blended with a considerable spread of basic geographic interpretation.

E.S.B.

**CONTEMPORARY SOCIAL THEORY.** Edited by HARRY ELMER BARNES, HOWARD BECKER, and FRANCES BENNETT BECKER. New York: D. Appleton-Century Company, 1940, pp. xx+947.

Here is a truly comprehensive survey of contemporary social theory—a survey undertaken by distinguished social scientists under the direction of able and competent editors. From its imposing introductory note on the development of sociology by Harry Elmer Barnes to Melvin J. Williams' splendid final essay on sociological contributions to religion and ethics, the volume will be found to be a brilliant exposition of all that is important in social and sociological theory. While each of the nineteen contributors, a specialist in his chosen subject, has been able to express his own views independently, yet the whole represents a surprisingly fine integration of thought. The book has been divided into seven parts, namely, the "Sociological Frame of Reference," "Interactions of the Natural Sciences and the Social Sciences," "Theories of Environmental Influences on Human Society: Anthropogeography and Human Ecology," "Biological Data and Social Theory," "Study of Mental Currents and Psychic Processes," "The Cultural Approach to Problems of Social Development and Some Applications of Sociological Theory," and "The Social Sciences and Public Problems."

It would be manifestly unfair perhaps to single out any of the several contributors for special commendation—the general excellence of every contribution is too readily apparent. But one may comment for instance on the lively writing style entertained by Howard Becker in his essay on "Constructive Typology in the Social Sciences," on the late Alexander Goldenweiser's brilliant analysis of the contributions of anthropology to social theory, on Harry Elmer Barnes' remarkable grasp of the sociological contributions to political thought, and on William Seagle's excellent description of sociological trends in modern jurisprudence.

One of the most important contributions of the volume lies in its extensive references to the many works which have laid the foundations for the modern sociological theories. A bibliographical appendix, which has been completed with excellent care, offers the graduate student of sociology an abundance of reference material. Another excellent contribution is the inclusion, in many of the expositions, of the methodologies employed in the gathering and analysis of the data utilized in the several fields contributing to sociology, such as those of ecology, social work, and anthropology; and in addition there is a splendid chapter on "Statistics in Modern Social Thought" by Professor Lundberg. The volume has more than fulfilled its purpose in surveying all the "salient aspects of contemporary social thinking" and will undoubtedly be considered an indispensable book in the library of every social scientist. M.J.V.

**THE PRINCIPLES OF HEREDITY.** By LAURENCE H. SNYDER. Boston and New York: D. C. Heath and Company, 1939, pp. xv+452.

This is a revision of the 1934 edition of Professor Snyder's excellent text. Several chapters have been revised according to the latest genetical research findings, namely, those on the determination of sex, on chromosomal aberrations, and on genes and mutations. A new chapter based upon the recent discovery of the giant salivary chromosomes of *Drosophila melanogaster* has been added. The text as it now appears is one of the best in its field, being simply and clearly written and amply furnished with excellent illustrative materials.

M.J.V.

**AMERICAN DEMOCRACY UNAFRAID.** By ROY MALCOLM. Hollywood: The Oxford Press, pp. 152.

Democracy is a word, a shibboleth, all too carelessly used by Americans and other nationals in an age when its values are again challenged as a major issue in world-wide struggle; and how few of the millions living in so-called democracies bother to look deeply into its meanings, its way of life, or its potentialities! For those who wish to become better acquainted with democracy, this book is most timely.

The central theme of this monograph is that "the tragic events of the last few years have not changed one whit the conviction of real democrats that the essentials of American democracy hold out the most hope for those who would build a better commonwealth." After defining democracy, the author goes on to show that the people of the United States are sovereign, not the Constitution, not Congress, not the Supreme Court; and that undue worship of our political forms or institutions ought not to stand as a barrier to necessary change. Instruments such as the initiative, referendum, recall, and primary can be manipulated by the very groups against which they are aimed, but it is up to the voting public to make use of them in their own behalf. Education should foster "self-examination" in a democracy and not be propaganda for regimentation. Fortunately for American citizens, they have so far been able to depend upon voluntary co-operation in instances such as the New Deal legislative program of reform, whereas in dictatorships the people are forced to become mental and spiritual slaves. Self-discipline is characteristic of democracy and the very essence of the American experiment. Leadership is essential in democracy, but no less important is the opportunity to think freely and to criticize government or institutions. Whatever criticism of institutions or attitudes is suggested by the author is soundly merited and serves to strengthen self-consciousness and confidence in American democ-

racy. The tone is not condemnation so much as one of hopefulness and constructiveness. The book is unpretentious but singularly thought provoking. Throughout its pages breathes the honest and wholesome spirit of the author himself.

J.E.N.

**THE PLANS OF MEN.** By LEONARD W. DOOB. Published for The Institute of Human Relations by Yale University Press, 1940. 411 pages including bibliography and index.

How practical is social science? Dr. Doob believes that it "can assist men in planning their lives and in selecting those plans which promote human welfare." Planning, however, is not final; it is a "relativistic matter." It "consists of the discovery of means to achieve a goal for a particular people in a specific environment." The activity of various social sciences—sociology, political science, economics, and education, and some aspects of the biological sciences—is reviewed, and inadequacies in both knowledge and prediction are pointed out. The third part of the book is given over to various types of planning—individual, social, economic, political, and regional. The danger of "master planning" in any field is found in the possibility of smothering planning in other fields and also individual wishes and desires, since "master planning" "seeks or attains a rigid control over a significantly large portion of human activity."

Dr. Doob is impressed with the possibilities of regional planning in the United States. However, he does not think that it is "the short cut to Utopia," but that it seems "to suggest a very promising way of thinking and acting." Some space is given over to a discussion of the Tennessee Valley Authority as a technical region, developed by the federal government. It is pointed out that the technical changes being wrought bring social changes and require some form of social planning. Regionalism, that is, planning on the basis of regions, posits certain basic problems such as the selection of regions and their boundaries and the relation of the subunits or subregions to the total area.

Some of the possible social advantages of regional division of the United States are indicated: (1) cultural diversity; (2) in-group loyalty; (3) a balance of "primeval," rural, and urban environments; (4) the promotion of economic self-sufficiency and of decentralization of industry; and (5) the possibility of appreciation, on the part of men and women in the region, of their "roles as producers and citizens." Whatever the plan, it "should remain close to people." Individual planning should be emphasized "for activity in behalf of oneself and one's group is the essence of democracy." "Democracy cannot afford to tolerate the passivity that master planning demands." Planning presents certain "per-

plexing problems." The basic difficulty is man's "failure to find the goal he should attempt to attain through planning." However, Dr. Doob's statement of the goals of planning is definite: "a rich personality in a society with diverse opportunities"; and "a life whose essence is not regimentation or fascism but the freedom to follow individual purposes and desires."

B.A.MCC.

**THE PSYCHOLOGY OF ADOLESCENCE.** By KARL C. GARRISON. New York: Prentice-Hall, Inc., 1940, pp. xix+477.

The latest revised edition of Professor Garrison's well-formulated text on the psychological nature and problems of adolescence presents considerable material relating particularly to youth problems, religious development, and the achievement of independence by youth. The author has furthermore availed himself of the fruits of the more important recent researches in the field and incorporated them with the original materials. Several noteworthy chapters will be found to be especially valuable for students and counselors. These are the chapters on adolescent motivation, adolescent personality problems, guidance and control, and preparing the adolescent for the world of tomorrow. Particularly significant is the analysis given for the purpose of furthering the principles of democracy through sound and wise educational policies for youth. Opportunities for developing natural talents, for enjoying good health, and for exercising abilities for individual as well as group welfare are vital; and the importance of making adolescents feel that they are living in a world which is capable of guaranteeing them security and respect and harmony is essential for the maintenance of the democratic way of life.

M.J.V.

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## SOCIAL FICTION

**EMBEZZLED HEAVEN.** By FRANZ WERFEL. New York: The Viking Press, 1940, pp. 427.

This new novel by Franz Werfel, author of the great *Forty Days of Musa Dagh*, is one that can lay claim to being significantly important in these chaotic times. It is the product of a creative artist, the product of a man who, now a refugee in America, visualizes the scourge that has laid Europe low and philosophizes about its causation. To set forth his philosophy, he has constructed a beautiful, simple story, realistically told, but filled with lines of rare descriptive beauty and enlivened now and then with the most delicate touches of subtle humor.



The tale is concerned primarily with seventy-year-old Teta, member of the Society of Catholic Spinsters, whose life had been spent in the households and kitchens of some of the best people in old Vienna. Teta was a simple soul at times, but she was also shrewd and cunning, knowing a bit about pilfering from her employers so as to be certain that she need never fear for the future. To be sure, the future that worried her was not of the earth, but that of Heaven. In short, Teta wanted to secure a safe place for herself in that glorious place which she imagined to be a kind of vast bathing establishment where souls were cleansed with beautifully blue water and rubbed down with mighty electric brushes. Her soul a bit tainted by her sharp practices, Teta had resolved, rather suddenly, to get herself a Mediator, who with many a prayer would prepare in advance for her entrance. The opportunity came when her young nephew, sorely in need of money, told her that he wished to prepare for the priesthood. For years she denied herself for his advancement in the Church. During this time she never saw him; but, finally when misfortune overtook her last employers and she found herself free, she set out to find him. Indeed, what better earthly end could she have wished for herself than to prepare the meals for a devout servant of the Church? Teta's quest for the scandalous nephew is superbly related. When at last she found him, she knew she had been deceived and that all her savings had gone to pay the gambling debts of a vile sinner.

Teta took the blow bravely, even though she had lost her Mediator. How was she to remedy that? Quite through accident she had stumbled upon an advertisement carrying with it the idea of a pilgrimage to the Vatican. It is in this part of the novel that Werfel rises to poetic heights, and the tale of Teta's pilgrimage to Rome is superbly and majestically told. The richness of the novel is enhanced by Werfel's philosophizing. Of Teta and her deep thirst for eternity and salvation, he writes: "Who displayed the more spiritual attitude toward the greatest question of all, we, the so-called intellectuals, who looked upon death as decay, or this simple serving woman for whom it was the most significant stage in a clear and radiant cosmic system?" The world has lost the simple child-like faith that it needs, and people refuse to believe any longer in the indestructibility of their souls, and hence have lost their eternal responsibility. Thus does the author lament. "Like all tyrants, the Zeitgeist of our own age refuses to tolerate free souls and independent spirits. It crowns those who are its most servile expression and crushes those who dare oppose it." Yes, says Werfel, this is the age of the tyrant and the dictator. But the way out is to cultivate a "deep thirst for eternity and salvation" and a firmly embedded faith in immortality.

M.J.V.